

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. O, you the mankind: *ettaqo* (*let reverentially guard you*^{z} *not to displease*) your^{n} Lord, Who[*He*] created you^{b} of one^{w} self^{w} and [*He*] created of her, her spouse (*wife*)[1]; and [*He*] disseminated of them both men multitudinously and women; and *ettaqo* Allah Who (*is*) by Him mutually query[2] you^{z} and the *arhama* (*maternal/paternal kins*)[3]; erily Allah [was] over/on you^{b} *Ra'qeeban* (*Watcher/Observer*).	يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمُ ٱلَّذِى خَلَقَكُم مِّن نَّفۡسٖ وَٰحِدَةٖ وَخَلَقَ مِنۡهَا زَوۡجَهَا وَبَثَّ مِنۡهُمَا رِجَالٗا كَثِيرٗا وَنِسَآءٗۚ وَٱتَّقُواْ ٱللَّهَ ٱلَّذِى تَسَآءَلُونَ بِهِۦ وَٱلۡأَرۡحَامَۚ إِنَّ ٱللَّهَ كَانَ عَلَيۡكُمۡ رَقِيبٗا ﴿١﴾
2. And *aa'to* (*let-accord/allot you* ^{z}) the orphans their possessions; and let-not you^{z} substitute (*take/receive*) the *kha'beetha* (*wicked/ill-natured*) by the good, and let-not you^{z} eat* their possessions to your^{n} possessions; verily it^{x}[4][was]a *hooban*[5](*ruin/plight/sin*) big.	وَءَاتُواْ ٱلۡيَتَٰمَىٰٓ أَمۡوَٰلَهُمۡۖ وَلَا تَتَبَدَّلُواْ ٱلۡخَبِيثَ بِٱلطَّيِّبِۖ وَلَا تَأۡكُلُوٓاْ أَمۡوَٰلَهُمۡ إِلَىٰٓ أَمۡوَٰلِكُمۡۚ إِنَّهُۥ كَانَ حُوبٗا كَبِيرٗا ﴿٢﴾
3. And *en* (*if*) you^{z} feared/knew[6] that not *toqsetto*[7] (*you*^{z} *first remove the injustice and render absolute justice*) in the orphans then let-wed you^{z} what pleased for you^{b} of the women: double, triple, and quadruple; then *en* feared/knew you^{c} that not *ta'a'delo* (*you*^{z}*: equalize/be-just*) then one-she^{y} or what possessed^{w} your^{n} right hands^{w}[8]; *tha'leka* (*afar-that-it*) ^{x} (*is*) *adna* (*lowest/closest*) that not *ta'aolo*[9] (*you*^{z} *transgress or you*^{z} *support too large a family*).	وَإِنۡ خِفۡتُمۡ أَلَّا تُقۡسِطُواْ فِى ٱلۡيَتَٰمَىٰ فَٱنكِحُواْ مَا طَابَ لَكُم مِّنَ ٱلنِّسَآءِ مَثۡنَىٰ وَثُلَٰثَ وَرُبَٰعَۖ فَإِنۡ خِفۡتُمۡ أَلَّا تَعۡدِلُواْ فَوَٰحِدَةً أَوۡ مَا مَلَكَتۡ أَيۡمَٰنُكُمۡۚ ذَٰلِكَ أَدۡنَىٰٓ أَلَّا تَعُولُواْ ﴿٣﴾

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[1] The word "self ^{w}" is in reference to *Adam*, father of *the humans*! In (S7:189) Allah says: "to [*he*] quiets to her," i.e. *to his wife*!

[2] That is each of you asks the other, saying: "*by name of Allah…*" Or *by His criteria* you *request your rights*!

[3] The word "أرحامكم" rooted in "رحم," from "الرحمة" which is "*forgiveness, sympathy, and mercy*" and rooted *in all that* is the "رَحِم" = "*womb*!" Thus, *one's relatives* from the *mother's side* are "أرحام," as *they relate through the same womb*! See البصائر! However, stated in "اللسان" the "*relatives*" from the *father's* side "أقارب," are also "أرحام," I believe because *all are rooted* in "الرحمة," hence all *maternal/paternal kins* are "أرحام!"

* Here "eat" means legitimize/make legitimate! أكل مال الغير= اجتـــازه لنفســـه=ate other's funds legitimized other's funds for own self!

[4] That is the *eating*^{x} or the *interchange* ^{x}!

[5] The word "*hooban*"= "حوبا" is "حوب" inflected, having many meanings: (1) ruin; (2) hardship; (3) sorrow; (4) grief; (5) plight and disaster; (6) illness, (7) wrongfulness. See اللتاج!

[6] *Linguistically* the word "خاف" carries *dual* meanings: (1) *feared* and (2) *knew*! Both meanings could apply!

[7] The word "*toqsetto*"= "تقسطوا" present tense, plural, masculine, based on the root word "*qasatta*" = "قسط" meaning: *rendered absolutely balanced justice post removal of injustice*, i.e. gave or received *exactly what is due without any compromise*! Rendering "*justice*"= "*adl*"= "عدل" some time involves unilateral, multilateral or mutual *compromises and consents* of all parties involved. Thus, "*toqsetto*"= "تقسطوا" is giving the *absolute exact dues* to those deserving *it without the minutest diminution*! It is *absolute balance*!

[8] The Arabic phrase: "*possessed your*^{n} *hands*," means *that which you own*, i.e. the *slave women you own*.

[9] The word "*ta'olo*"= "تعولوا" based on the root word "*ala*"= "عال" which means: (1) *transgressed* or (2) shouldered the support and the provision for family, in this case *too large a family, beyond the personal means*! In other words, and Allah knows best, if one were to wed more than one wife, than the fear of "*transgression*" on his part (for not being able to be *just with each wife*) or his fear to have *too large a family* for him to be able to sufficiently *support justly*!

4. And *aa'to* (*let-accord/ allot you*[z]) the women their[y] dowers[x] a *nehlatan*[w] (*bonus/ free-gift*)[w]; then *en* (*if*) pleasured they[y] for you[b] *a'n*[10] (*regarding*) a thing of it[x] [self[w]] (*gratifyingly*)[11] then let-eat it[x] you[z] wholesomely with easy (*of*) digestion[12].	وَءَاتُوا۟ ٱلنِّسَآءَ صَدُقَـٰتِهِنَّ نِحْلَةًۚ فَإِن طِبْنَ لَكُمْ عَن شَىْءٍ مِّنْهُ نَفْسًا فَكُلُوهُ هَنِيٓـًٔا مَّرِيٓـًٔا ﴿٤﴾
5. And let-not *to'ato* (*accord/ give you*[z]) the mooncalves your[n] possessions which[u] made Allah for you[b] maintainability; and let-you[z] provide them in it[w] and let-clothe them you[z] and let-say you[z] for them a say *ma'a-roofan* (*popularly acceptable and not Sharey'ah disapproved maxim*).	وَلَا تُؤْتُوا۟ ٱلسُّفَهَآءَ أَمْوَٰلَكُمُ ٱلَّتِى جَعَلَ ٱللَّهُ لَكُمْ قِيَـٰمًا وَٱرْزُقُوهُمْ فِيهَا وَٱكْسُوهُمْ وَقُولُوا۟ لَهُمْ قَوْلًا مَّعْرُوفًا ﴿٥﴾
6. And let-essay you[z] the orphans until if they[z] reached the marriageability[13], then *en* (*if*) sensed/ perceived you[c] of them a *rushdan*[14] (*mature discernment/ concatenating and adhering to what is right*) then let-pay you[z] to them their possessions; and let not you[z] eat it[w] excessively nor *be'daran*[15] (*hurryingly/ hastily/ before*) that they[z] grow-older[16]; and whoever [*he*] [was] rich then *leyasta'afef*[17] (*let affirmably abstain* [*he*]); and who-ever [*he*] [was] indigent[18], then let-eat [*he*] by the *ma'a-roofe*[x] (*popularly acceptable and not Sharey'ah disapproved maxim*); and if you[c] paid to them their possessions then let-you[z] cite witnessing on them; and sufficed by Allah *Haseeban*[19] (*Meticulous Reckoner*).	وَٱبْتَلُوا۟ ٱلْيَتَـٰمَىٰ حَتَّىٰٓ إِذَا بَلَغُوا۟ ٱلنِّكَاحَ فَإِنْ ءَانَسْتُم مِّنْهُمْ رُشْدًا فَٱدْفَعُوٓا۟ إِلَيْهِمْ أَمْوَٰلَهُمْ ۖ وَلَا تَأْكُلُوهَآ إِسْرَافًا وَبِدَارًا أَن يَكْبَرُوا۟ ۚ وَمَن كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ ۖ وَمَن كَانَ فَقِيرًا فَلْيَأْكُلْ بِٱلْمَعْرُوفِ ۚ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَٰلَهُمْ فَأَشْهِدُوا۟ عَلَيْهِمْ ۚ وَكَفَىٰ بِٱللَّهِ حَسِيبًا ﴿٦﴾
7. For the men a lot of what left (*of estate*) both the begetters (*parents*) and the nearest-kin; and for the women a lot of what left (*of estate*) both the begetters (*parents*) and the nearest-kin, of what diminished of it[x] or swelled; a lot *mafrodhan*[20] (*an ordainment made/ made obligatory*).	لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ ٱلْوَٰلِدَانِ وَٱلْأَقْرَبُونَ وَلِلنِّسَآءِ نَصِيبٌ مِّمَّا تَرَكَ ٱلْوَٰلِدَانِ وَٱلْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ ۚ نَصِيبًا مَّفْرُوضًا ﴿٧﴾
8. And if *hadhara* (*attended at predetermined time and place*) the apportionment[w] the near kin-possessors and the orphans and the poor[21] then *arzegohum* (*let-provide/ give them you*[z]) of it[x]; and let-say you[z] for them a say *ma'aroofan* (*popularly acceptable and not Sharey'ah disapproved maxim*).	وَإِذَا حَضَرَ ٱلْقِسْمَةَ أُو۟لُوا۟ ٱلْقُرْبَىٰ وَٱلْيَتَـٰمَىٰ وَٱلْمَسَـٰكِينُ فَٱرْزُقُوهُم مِّنْهُ وَقُولُوا۟ لَهُمْ قَوْلًا مَّعْرُوفًا ﴿٨﴾

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[10] See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition "عن!"
[11] That is she gave off some of her dower voluntarily and gratifyingly!
[12] The Arabic tongue expression "*wholesomely with easy digestion*" means the *food was pleasant, easy to swallow, and not attended by any trouble.*
[13] The expression "*they[z] reach the marriageability*" means became *marriageable*, i.e. fifteen or more years young.
[14] See the *Lexicon* attached to this *Translation* for explanation and an elaboration on the word, "*rushdo*!"
[15] That is to say, and Allah knows best, you *hastily consume some of their possessions before they grow older*!
[16] The phrase "*grow-older*" for the Arabic "*yakbaro*"="يكبروا."
[17] The word "*abstain*" here means: the *guardian* should *not help himself from what belongs to the orphan.*
[18] The word "فقير" versus the "مسكين see the *Lexicon* attached to this *Translation* for the distinction!
[19] To *intensify* the word "reckoner" the word "*meticulous*" is prefixed to it, as حسيب is الدقيق الحساب!
[20] The word "*mafrodhan*"="مفروضا," is *masculine, objective noun* for which there is *no* English equivalent!
[21] See footnote 948 above regarding "فقير" versus the "مسكين! The word "*poor*" stands for the *singular* or the *plural*, although some time for the plural: "*poor-people*!"

9. And *l'yahksha* (*let reverently-fear*) who[r] if they[z] left from behind them progeny[22] weaklings, they [z] feared/-knew[23] over them so let *yatta'qo* (*they[z] reverently guard not to displease*) Allah and let-say they [z] a *sa'deedan* (*straightly/truly/soundly*) say.	وَلْيَخْشَ ٱلَّذِينَ لَوْ تَرَكُوا۟ مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَٰفًا خَافُوا۟ عَلَيْهِمْ فَلْيَتَّقُوا۟ ٱللَّهَ وَلْيَقُولُوا۟ قَوْلًا سَدِيدًا ﴿٩﴾
10. Verily who [r] they [z] eat the orphans' possessions unjustly verily only they[z] eat in their bellies a fire[w] and shall *yasslawna*[24] (*they [z] be broiled on/by*) *Sa'era*[w] (*intensely kindling Fire*) [w].	إِنَّ ٱلَّذِينَ يَأْكُلُونَ أَمْوَٰلَ ٱلْيَتَٰمَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِى بُطُونِهِمْ نَارًا ۖ وَسَيَصْلَوْنَ سَعِيرًا ﴿١٠﴾
11. Enjoins you[b] Allah in your[n] children for the male like a fortune (*of*) the twain-females; so *en* (*albeit*) they[y] were women above/over two then for them[y] two thirds (*of*) what left [*he*] (*the deceased i.e. of estate*); and *en*(*if*) was-she[y] one[w] then for her [the] half and for his [both fathers][25] for each (*of*) them both the sixth of what left [*he*] (*the deceased i.e. of estate*), *en*(*if*) [was] for him a child; then, *en*(*if*) not [was] for him a child[26] and inherited him his [both fathers], then for his mother the third; so *en*(*if*) [were] for him brothers, then for his mother the sixth, from after a will [*he*] enjoins by it[w] or a debt; your[n] fathers and [your[n]] sons not profoundly know[27] you [z] which (*of*) them (*is*) nearer for you [b] beneficially; an ordainment [w28] from Allah; verily Allah was Omniscient, *Hakeeman*[29] (*infinite hekmah*[30] *Possessor*).	يُوصِيكُمُ ٱللَّهُ فِىٓ أَوْلَٰدِكُمْ ۖ لِلذَّكَرِ مِثْلُ حَظِّ ٱلْأُنثَيَيْنِ ۚ فَإِن كُنَّ نِسَآءً فَوْقَ ٱثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ ۖ وَإِن كَانَتْ وَٰحِدَةً فَلَهَا ٱلنِّصْفُ ۚ وَلِأَبَوَيْهِ لِكُلِّ وَٰحِدٍ مِّنْهُمَا ٱلسُّدُسُ مِمَّا تَرَكَ إِن كَانَ لَهُۥ وَلَدٌ ۚ فَإِن لَّمْ يَكُن لَّهُۥ وَلَدٌ وَوَرِثَهُۥٓ أَبَوَاهُ فَلِأُمِّهِ ٱلثُّلُثُ ۚ فَإِن كَانَ لَهُۥٓ إِخْوَةٌ فَلِأُمِّهِ ٱلسُّدُسُ ۚ مِنۢ بَعْدِ وَصِيَّةٍ يُوصِى بِهَآ أَوْ دَيْنٍ ۗ ءَابَآؤُكُمْ وَأَبْنَآؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا ۚ فَرِيضَةً مِّنَ ٱللَّهِ ۗ إِنَّ ٱللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿١١﴾
12. And for you[b] a half (*of*) what left (*of estate*) your[n] spouses (*wives*) *en* (*if*) not was for them [y] a child[31]; then if, was for them [y] a child then for you [b] the quarter of what they[y] left (*of estate*) from after a will[w] they[y] will by it[w] or a debt; and for them[y] the quarter	۞ وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَٰجُكُمْ إِن لَّمْ يَكُن لَّهُنَّ وَلَدٌ ۚ فَإِن كَانَ لَهُنَّ وَلَدٌ فَلَكُمُ ٱلرُّبُعُ مِمَّا تَرَكْنَ ۚ مِنۢ بَعْدِ وَصِيَّةٍ يُوصِينَ بِهَآ أَوْ دَيْنٍ

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[22] The word "ذرِّية" *linguistically* has *double* meaning: (1) *ancestry* or (2) *progeny*! See اللسان! Clearly in this context *progeny* is what applies! Also the word *progeny* is both *plural* and *singular* or progenies; clearly here it is the *descendents* which are in reference!

[23] The word "خاف" carries *dual* meanings: (1) *feared* and (2) *knew*! Both meanings could apply! See اللسان!

[24] The word "يصلون" *transliterated* "*yaslawna*" here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely kindled Fire!

[25] The word "أبويه" or its grammatical inflections all constitute an Arabic *tongue* expression meaning: *father and mother* as well as *father and grandfather*, *father and uncle* (paternal or maternal)! See اللسان! However it must be born in mind that the word "*mother*" is not necessarily the begetter-mother= "الوالدة," as the "*mother*" in Arabic tongue could mean: *step-mother*, *nursing mother*, *mother who reared* some-one, or the *aunt* (paternal or maternal)! The *context* defines exactly what is meant!

[26] Normally the word "ولد" is a *singular male child*, but it *could* also mean *children*, *males and females*! See التاج!

[27] The word "تدري" is from "دراية" which is *far more reaching* than the simple "*knowledge*," as "دراية" extends to having *deep knowledge* of the subject matter!

[28] The word "فريضة" is a *singular feminine noun*, with many meanings, among them in this case: a *timely portion-decreed* whereas "الفرض" is a *duty timely decreed*! See التاج!

[29] See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم!"

[30] See the *Lexicon* attached to this *Translation* for "*hekma*!"

[31] The word "ولد" applies to a "*son*" *or* a "*daughter*!" See الهادي!

of what you[z] left(*of estate*)if not was for you[b] a child; then *en* was for you[b] a child then for them[y] the eighth of what you[c] left (*of estate*) from after a will[w] you[z] will by it[w] or a debt; and *en* was a man (*being*) bequeathed a *kalalatan*[w32] (*decedent's possessions but no immediate relatives*)[w] or a woman and for him a brother or a sister then for each [of both] the sixth; then *en* they[z] were more than *tha'leka*(*afar-that-it*)[x] then they (*are*) partners in the third from after a will[w] (*being/ to-be*) willed by it[w] or a debt other than *mudha'ren* (*mutual-futile-injurer*); an enjoinment from Allah; and Allah (*is*) Omniscient, Forbearer.	وَلَهُنَّ ٱلرُّبُعُ مِمَّا تَرَكۡتُمۡ إِن لَّمۡ يَكُن لَّكُمۡ وَلَدٌۚ فَإِن كَانَ لَكُمۡ وَلَدٌ فَلَهُنَّ ٱلثُّمُنُ مِمَّا تَرَكۡتُمۚ مِّنۢ بَعۡدِ وَصِيَّةٖ تُوصُونَ بِهَآ أَوۡ دَيۡنٖۗ وَإِن كَانَ رَجُلٞ يُورَثُ كَلَٰلَةً أَوِ ٱمۡرَأَةٞ وَلَهُۥٓ أَخٌ أَوۡ أُخۡتٞ فَلِكُلِّ وَٰحِدٖ مِّنۡهُمَا ٱلسُّدُسُۚ فَإِن كَانُوٓاْ أَكۡثَرَ مِن ذَٰلِكَ فَهُمۡ شُرَكَآءُ فِي ٱلثُّلُثِۚ مِنۢ بَعۡدِ وَصِيَّةٖ يُوصَىٰ بِهَآ أَوۡ دَيۡنٍ غَيۡرَ مُضَآرّٖۚ وَصِيَّةٗ مِّنَ ٱللَّهِۗ وَٱللَّهُ عَلِيمٌ حَلِيمٞ ﴿١٢﴾
13. *Telka*[w] (*she-that-afar-it*[w] / *those*[w]) (*are*) Allah's limits; and whoever [*he*] obeys Allah and His messenger [*He*] admits him (*into*) paradises[w]/gardens[w] run[w] from under it[w] the rivers immortals they[z] (*are*) in it[w]; and *tha'leka*(*afar-that-it*)[x] (*is*) the win, the great.	تِلۡكَ حُدُودُ ٱللَّهِۚ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ يُدۡخِلۡهُ جَنَّٰتٖ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَاۚ وَذَٰلِكَ ٱلۡفَوۡزُ ٱلۡعَظِيمُ ﴿١٣﴾
14. And whoever [*he*] disobeys Allah and His messenger and [*he*] transgresses His limits, [*He*] admits him (*into*) a Fire[w] immortal [*he*] (*is*) in it[w]; and for him (*is*) a humiliative torment.	وَمَن يَعۡصِ ٱللَّهَ وَرَسُولَهُۥ وَيَتَعَدَّ حُدُودَهُۥ يُدۡخِلۡهُ نَارًا خَٰلِدٗا فِيهَا وَلَهُۥ عَذَابٞ مُّهِينٞ ﴿١٤﴾
15. And who[y] they[y] *ya'ateena* (*commit*)[y] the profanity[33w34] of your[n] women then *etash'hedo*[35] (*let-you*[z] *seek/ cite witnessing*) on them[y] a [he]-four of you[b]; then *en*(*if*) they[z] testified then let-you[z] hold them[y] in the houses until *yatawwaffahunna* (*receives them*[y] *while dying*) the death or makes Allah for them[y] a path.	وَٱلَّٰتِي يَأۡتِينَ ٱلۡفَٰحِشَةَ مِن نِّسَآئِكُمۡ فَٱسۡتَشۡهِدُواْ عَلَيۡهِنَّ أَرۡبَعَةٗ مِّنكُمۡۖ فَإِن شَهِدُواْ فَأَمۡسِكُوهُنَّ فِي ٱلۡبُيُوتِ حَتَّىٰ يَتَوَفَّىٰهُنَّ ٱلۡمَوۡتُ أَوۡ يَجۡعَلَ ٱللَّهُ لَهُنَّ سَبِيلٗا ﴿١٥﴾
16. And who[x]-both, *ya'ateyaneha* ([*both*] *come/ commit it*[w]) of you[b] then let-you[z] annoy them both then *en* (*if*) both repented and both reformed then let-you[z] shun *a'n*(*regarding*) them both; verily Allah was *Tawwaban* (*iterative Relent*) *Raheeman* (*iterative mercy Giver*).	وَٱلَّذَانِ يَأۡتِيَٰنِهَا مِنكُمۡ فَـَٔاذُوهُمَاۖ فَإِن تَابَا وَأَصۡلَحَا فَأَعۡرِضُواْ عَنۡهُمَآۗ إِنَّ ٱللَّهَ كَانَ تَوَّابٗا رَّحِيمًا ﴿١٦﴾
17. Verily only the relentment[w36] (*is*) on Allah for whom[r] they[z] work the ill by a *jahalaten*[37] (*acting ignorantly or incorrectly*); afterwards they[z] repent of near; then	إِنَّمَا ٱلتَّوۡبَةُ عَلَى ٱللَّهِ لِلَّذِينَ يَعۡمَلُونَ ٱلسُّوٓءَ بِجَهَٰلَةٖ ثُمَّ يَتُوبُونَ مِن قَرِيبٖ فَأُوْلَٰٓئِكَ يَتُوبُ ٱللَّهُ عَلَيۡهِمۡۗ وَكَانَ

[32] The word "*kalalah*"= "كلالة" has many meanings, among them: (1) any deceased person that has no living biological parents, or no children, his *heirs* are "*kalalah*"= "كلالة;" (2) any deceased person who has no living biological parents, nor children, his *left property is* "*kalalah*"= "كلالة!" The "*kalalah*"= "كلالة" is by "*heir*" or "*heirs*" or the *left*(after death)*property*.(3) Also, "*kalalah*"="كلالة" is a noun for *other than father and son* of the heirs.

[33] The word "فاحشة" = "profanity" means vulgar or irreverent say or action, i.e. *excess* of *ugliness in statement or action* by an entity, a person or a group, or any of Allah's *proscriptions*! Some times the word "فاحشة" or "الفاحشة" as in this great *Ayah*, the word is *euphemistically* used to mean *adultery* or *fornication*!

[35] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!

[36] The word "التوبة" *from Allah* is *relentment*, but from a *person* it is *repentance*!

[37] The word "جهالة"="*jahalaten*" is rooted in "جهل" meaning: (1) was ignorant of, (2) *believed* in some thing *contrary* to *reality*, (3) *did* some thing *not correct*! So the "*jahalaten*" is *acting ignorantly or incorrectly*!

verily those relents Allah on them and Allah [was] Omniscient *Hakeeman*[38] (*infinite hekmah*[39] *Possessor*).	ٱللَّهُ عَلِيمًا حَكِيمًا ﴿١٧﴾
18. And not-she[y] the relentment[w] (*is*) for whom[r] they[z] work the *sayye'aa'te* [w] (*demeritorious-deeds*) [w] until if *hadhara* (*attended at predetermined time and place*) an *ahado*[40] (*a lone/any-one*) (*of*) them the death said [*he*]: verily I repent now; and nor who[r] die they[z] while they (*are*) unbelievers; those We prepared for them a painful torment.	وَلَيْسَتِ ٱلتَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ ٱلسَّيِّـَٔاتِ حَتَّىٰٓ إِذَا حَضَرَ أَحَدَهُمُ ٱلْمَوْتُ قَالَ إِنِّى تُبْتُ ٱلْـَٔـٰنَ وَلَا ٱلَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ ۚ أُو۟لَـٰٓئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿١٨﴾
19. O you, who[r] they[z] believed: not legitimate for you[b] to inherit you[z] the women coercively[41] and nor immure them[y] you[z] to go/arrogate you[z] by some (*of*) what *aa’taytomohunna* (*you*[z] *accorded/allotted them*[y]) except if *ya’ateena* (*come/commit*) [y] by an evident [w] profanity[w42]; and let-consort/espouse them[y] you[z] by the *ma’aroo’fe*[x] (*popularly acceptable and not Sharey’ah disapproved maxim*); and *en* (*if*) you[z] dislike them[y] then *asa* (*craving a deed beyond one’s means/may*) that you[z] dislike a thing[x] and makes Allah in it[x] much *khayran*[43] (*desirableness/worthiness/goodness*).	يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا يَحِلُّ لَكُمْ أَن تَرِثُوا۟ ٱلنِّسَآءَ كَرْهًا ۖ وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا۟ بِبَعْضِ مَآ ءَاتَيْتُمُوهُنَّ إِلَّآ أَن يَأْتِينَ بِفَـٰحِشَةٍ مُّبَيِّنَةٍ ۚ وَعَاشِرُوهُنَّ بِٱلْمَعْرُوفِ ۚ فَإِن كَرِهْتُمُوهُنَّ فَعَسَىٰٓ أَن تَكْرَهُوا۟ شَيْـًٔا وَيَجْعَلَ ٱللَّهُ فِيهِ خَيْرًا كَثِيرًا ﴿١٩﴾
20. And *en* (*if*) wanted you[c] exchanging a spouse (*wife*)[44] in-place (*of*) a spouse (*wife*) and *aa’taytom* (*accorded/-allotted you*[c]) an *ehdahunna*[45] (*a lone/any-one of them*[y]) a talent[x] so let-not you[z] take of it[x] a thing; do you[z] take it[x] calumniously and sinfully manifestly.	وَإِنْ أَرَدتُّمُ ٱسْتِبْدَالَ زَوْجٍ مَّكَانَ زَوْجٍ وَءَاتَيْتُمْ إِحْدَىٰهُنَّ قِنطَارًا فَلَا تَأْخُذُوا۟ مِنْهُ شَيْـًٔا ۚ أَتَأْخُذُونَهُۥ بُهْتَـٰنًا وَإِثْمًا مُّبِينًا ﴿٢٠﴾
21. And how (*can*) you[z] take it[x] (*back*) and *qad* (*already and affirmatively*) *afdha*[46] (*privately mutually went into open exchange of sexual-intimate-conducts*) some (*of*) you[b] to some and taken they[y] from you[b] *meethaqan*[x47] (*ratified-covenant*)[x] *gha’leedhan* (*tough/solemnly-binding*).	وَكَيْفَ تَأْخُذُونَهُۥ وَقَدْ أَفْضَىٰ بَعْضُكُمْ إِلَىٰ بَعْضٍ وَأَخَذْنَ مِنكُم مِّيثَـٰقًا غَلِيظًا ﴿٢١﴾
22. And let-not marry you[z] what married your[n] fathers of	وَلَا تَنكِحُوا۟ مَا نَكَحَ ءَابَآؤُكُم مِّنَ

38 See the *Lexicon* attached to this *Translation* for an exposition on the words “**الحكيم**” and “**حكيم**!”
39 See the *Lexicon* attached to this *Translation* for “*hekma*!”
40 See the *Lexicon* attached to this *Translation* regarding “**أحد**!”
41 See the *Lexicon* attached to this *Translation* for the *distinction* between “**كَرهاً**,” *fat’ha* on the “**ك**,” as in this *Ayah*, and “**كُرهاً**,” *dhammah* on the “**ك**,” as in (S46: 15), and “**إكراه**,” as in (S2:256)!
42 Adultery or fornication!
43 The word “**خير**” = “*khayron*,” and the grammatically inflected “*khayren*” or “*kharan*” all mean that which is desirable, of worthiness or goodness! Clearly charity, prayer, or any meritorious deed is surely “**خير**!”
44 The word “**زَوج**” *strictly and linguistically* speaking means (1) *pair*, (2) spouse (*husband* or *wife*), (3) the *individual entity with a companion*, (4) *category* (sort or kind or specimen, (5) *hue* (color). And quite relevant to the word “**زَوج**” is its *plural*: (1) “**أزواج**,” which could *also* mean: (2) *similars*, i.e. the *look-likes*!), (3) *hues*! See **اللسان**! Here *obviously* what is *relevant* is the “*he-spouse*, from what *follows* in this *Ayah*!”
45 See the *Lexicon* attached to this *Translation* regarding “**أحد**!”
46 The *lofty and exalted* language of The Qur’an describes certain conducts by using *figures of speech*, i.e. *metonyms*, such as “*afdha*”= “**أفضى**,” which has *many* meanings, among them, “*privately you went into open exchange of sexual-intimate-conducts*” by way of *engaging* in *intimate relation* through *having sexual deeds*!
47 The word “**ميثاق**”=“*assured covenant*” and “**عهد**”=covenant. See the *Lexicon* attached to this *Translation*!

the women except what *qad* (*already and affirmatively*) antedated; verily it [x] [was] profanity [w48] and abhorrence; and fouled a path.	ٱلنِّسَآءِ إِلَّا مَا قَدۡ سَلَفَ ۚ إِنَّهُۥ كَانَ فَٰحِشَةً وَمَقۡتًا وَسَآءَ سَبِيلًا ﴿٢٢﴾
23. Forbidden-she [y] (*it's*) on you [b] your [n] mothers and your[n] daughters and your[n] sisters and your[n] father's sisters and your[n] mother's sisters and the brothers' daughters and the sisters' daughters and your [n] mothers whom [v] they [y] breastfed you [b] and your [n] sisters of nursing-mothers and your [n] women's (*i.e. wives*)'s mothers and your [n] step-daughters whom [v] (*are*) in your [n] forbidden-protections[49] of your [n] women whom[v] entered[50] you[c] on them[y] then *en* (*if*) not you[z] were (*having had*) entered on them[y] then no *jonaha*[51] (*sin*) (*is*) on you[b] and the wives of your[n] sons who [r] (*are*) of your [n] loins and to (*simultaneously*) gather you [z] [between] the two sisters except what *qad* (*surely and affirmatively*) antedated; verily Allah [was] *Ghafooran* (*iterative Forgiver*) *Raheeman* (*iterative mercy Giver*).	حُرِّمَتۡ عَلَيۡكُمۡ أُمَّهَٰتُكُمۡ وَبَنَاتُكُمۡ وَأَخَوَٰتُكُمۡ وَعَمَّٰتُكُمۡ وَخَٰلَٰتُكُمۡ وَبَنَاتُ ٱلۡأَخِ وَبَنَاتُ ٱلۡأُخۡتِ وَأُمَّهَٰتُكُمُ ٱلَّٰتِيٓ أَرۡضَعۡنَكُمۡ وَأَخَوَٰتُكُم مِّنَ ٱلرَّضَٰعَةِ وَأُمَّهَٰتُ نِسَآئِكُمۡ وَرَبَٰٓئِبُكُمُ ٱلَّٰتِي فِي حُجُورِكُم مِّن نِّسَآئِكُمُ ٱلَّٰتِي دَخَلۡتُم بِهِنَّ فَإِن لَّمۡ تَكُونُواْ دَخَلۡتُم بِهِنَّ فَلَا جُنَاحَ عَلَيۡكُمۡ وَحَلَٰٓئِلُ أَبۡنَآئِكُمُ ٱلَّذِينَ مِنۡ أَصۡلَٰبِكُمۡ وَأَن تَجۡمَعُواْ بَيۡنَ ٱلۡأُخۡتَيۡنِ إِلَّا مَا قَدۡ سَلَفَ ۗ إِنَّ ٱللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿٢٣﴾
24. And the *muh'ssanato*[52] (*marriers-she* [y m]) of the women except what possessed-she [y] your [n] right hands [w53] Allah's Book (*is decreed*)[54] on you [z]; and (*had been*) legitimated for you [b] what (*is*) beyond *tha'lekum* (*collective-afar-that*), if *tabtagha*[55] (*earnestly-quest*) you [z] by your[n] possessions marryers other than fornicators; so what *istamta'atom*[56] (*you* [z] *had lengthily and affirmably relished/delighted the transitory joy*) by it[x] of them[y] so *aato* (*let-you*[z] *give them*[y]) their[y] remunerations ordainment[w]; and no *jonaha*[57] (*sin*) (*is*) on you [b] in what mutually delighted you [c] by it [x] from after the ordainment; verily Allah [was] Omniscient *Hakeeman*[58] (*infinite hekmah*[59] *Possessor*).	۞ وَٱلۡمُحۡصَنَٰتُ مِنَ ٱلنِّسَآءِ إِلَّا مَا مَلَكَتۡ أَيۡمَٰنُكُمۡ ۖ كِتَٰبَ ٱللَّهِ عَلَيۡكُمۡ ۚ وَأُحِلَّ لَكُم مَّا وَرَآءَ ذَٰلِكُمۡ أَن تَبۡتَغُواْ بِأَمۡوَٰلِكُم مُّحۡصِنِينَ غَيۡرَ مُسَٰفِحِينَ ۚ فَمَا ٱسۡتَمۡتَعۡتُم بِهِۦ مِنۡهُنَّ فَـَٔاتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً ۚ وَلَا جُنَاحَ عَلَيۡكُمۡ فِيمَا تَرَٰضَيۡتُم بِهِۦ مِنۢ بَعۡدِ ٱلۡفَرِيضَةِ ۚ إِنَّ ٱللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٢٤﴾

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[48] See footnote 888 above regarding "الفاحشة" ="*profanity*!"
[49] The word "حجوركم"= "محجور عليه منكم أي أنكم ممنوعون منه بتحريمه عليكم," that is that which is *under your protection* but by *law* you are *forbidden* to have sexual intimacy or conduct towards them[y]!
[50] The phrase: "*had entered on them*[y]" is a *lofty figurative* expression for having had *private seclusion* for *sexual intercourse*!
[51] See the *Lexicon* attached to this *Translation* for the meaning of the word "جناح" figuratively taken to symbolize the *inclination* to sin or the *sin* itself! So, no "جناح"= no sin!
[52] The word "marriers-she[y m]" ="محصنات," has *at least two related but distinct* meanings (1) marriers-she[y m] i.e. ladies who are married, (2) the females who *became Muslims* and are *chaste because of Islam*. In normal Arabic vernacular "محصنات" = "زوجات" but "زوجات" is *not* a Qur'anic terminology *per se*, although "زوجة,"and "أزواج" are surely Qur'anic terms! So *in Quranic terms* "marriers-she[ym]" ="محصنات," and *nothing else*!
[53] The Qur'anic expression "*possessed your*[n] *right hands*" is an Arabic *tongue* expression meaning: *your slave*.
[54] It must be noted that in the word "*Book*" is كتابَ not كتابُ, i.e. the "Book" is مفعول مطلق, i.e. it's *decreed* upon you!
[55] The word "إبتغى"= "طلب حثيثا" meaning: *earnestly quested*!
[56] The word "استمتع" is "تمتع طويلا," see "الهادي," hence *lengthily* is added *to emphasize this concept*!
[57] See footnote 911 above regarding "جناح"= sin!
[58] See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم!"
[59] See the *Lexicon* attached to this *Translation* for "*hekma*!"

25. And whoever [*he*] could not of you[b] *tawlan*[60] (*as possessor of fortune/ wealth/ resources*) to [*he*] marry the marriers[w61] the she-believers then from what possessed-she[y] your[n] right hands[w62] of your[n] slave-girls the [she]-believers; and Allah (*is*) knowinger by your[n] belief some (*of*) you[b] of some; so let-you[z] marry them[y] by permission (*of*) their[y] folks; and let-give them[y] you[z] their[y] remunerations by the *ma'aroofe* (*popularly acceptable and not Sharey'ah disapproved maxim*), *muh'ssa-na'ten*[63] (*marriers-she*[ym]) other than she-fornicators, nor she-takers paramours; then if *uhssenna* (*had been married-they*[y]) then *en* (*if*) they[y] come by a profanity[w64] then on them[y] half (*of*) what (*is*) on the *muh'ssana'te* (*marriers-she*)[y m65] of the torment, *tha'leka (afar-that-it)*[x] (*is*) for who[p] *khasheya* ([*he*] *reverently-feared*) the *anata*[66] (*fornication/ corruption/ sin/ wrong/ tribulation*) of you[b]; and if *tassbero* (*you*[z] *hold on patiently*) (*it is*) *khayron* (*superior/ worthier*) for you[b] and Allah (*is*) *Ghafooron* (*iterative Forgiver*) *Raheemon* (*iterative mercy Giver*).	وَمَن لَّمْ يَسْتَطِعْ مِنكُمْ طَوْلًا أَن يَنكِحَ ٱلْمُحْصَنَٰتِ ٱلْمُؤْمِنَٰتِ فَمِن مَّا مَلَكَتْ أَيْمَٰنُكُم مِّن فَتَيَٰتِكُمُ ٱلْمُؤْمِنَٰتِ ۚ وَٱللَّهُ أَعْلَمُ بِإِيمَٰنِكُم ۚ بَعْضُكُم مِّنۢ بَعْضٍ ۚ فَٱنكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَءَاتُوهُنَّ أُجُورَهُنَّ بِٱلْمَعْرُوفِ مُحْصَنَٰتٍ غَيْرَ مُسَٰفِحَٰتٍ وَلَا مُتَّخِذَٰتِ أَخْدَانٍ ۚ فَإِذَآ أُحْصِنَّ فَإِنْ أَتَيْنَ بِفَٰحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى ٱلْمُحْصَنَٰتِ مِنَ ٱلْعَذَابِ ۚ ذَٰلِكَ لِمَنْ خَشِىَ ٱلْعَنَتَ مِنكُمْ ۚ وَأَن تَصْبِرُوا۟ خَيْرٌ لَّكُمْ ۗ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ٢٥
26. Wants Allah to manifest for you[b] and to divinely-guide you[b] [*He*] (*about the*) dispensations[w] (*of*) whom[r] of before you[b] and to relent [*He*] on you[b]; and Allah (*is*) Omniscient *Hakeemon*[67] (*infinite hekmah*[68] *Possessor*).	يُرِيدُ ٱللَّهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنَنَ ٱلَّذِينَ مِن قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ٢٦
27. And Allah wants to relent [*He*] on you[b] and want who[r] *yattabe'ona* (*they*[z] *closely-follows*) the desires[w] that you[z] incline a great inclination (*by way of deviation*).	وَٱللَّهُ يُرِيدُ أَن يَتُوبَ عَلَيْكُمْ وَيُرِيدُ ٱلَّذِينَ يَتَّبِعُونَ ٱلشَّهَوَٰتِ أَن تَمِيلُوا۟ مَيْلًا عَظِيمًا ٢٧
28. Wants Allah to lighten *a'n* (*off*) you[b] and the mankind (*had been*) created feebly[69].	يُرِيدُ ٱللَّهُ أَن يُخَفِّفَ عَنكُمْ ۚ وَخُلِقَ ٱلْإِنسَٰنُ ضَعِيفًا ٢٨

[60] The word "*tawlan*" does *not* have an *exact* English equivalent *per se*! It generally means: *possessor of fortune, wealth, resources.*
[61] See footnote 950 above regarding "marriers-she[y m]"="محصنات."
[62] That is what you own of she-slaves.
[63] It is *illegitimate* for you the "marriers-she[y m]" ="محصنات," which has *at least two related but distinct* meanings (1) marriers-she[y m] (2) the females who *became Muslims* and are *chaste because of Islam.*
[64] That is adultery or fornication!
[65] It is *illegitimate* for you the "marriers-she[y m]" ="محصنات," which has *at least two related but distinct* meanings (1) marriers-she[y], [m] (2) the females who *became Muslims* and are *chaste because of Islam.*
[66] The word "*alanata*"= "العنت," in this context could stand for any of multiple meanings: (1) *fornication,* (2) *corruption,* (3) *sin,* (4) *wrong,* (5) *tribulation*! See اللسان and الهادي!
[67] See the *Lexicon* attached to this *Translation* for regarding "حكيم!"
[68] See the *Lexicon* attached to this *Translation* for "*hekma!*"!"
[69] The word "ضعيفا" is in an *adverbial* construct, hence translated "*feebly!*" See إعراب القرآن، لمحمود صافي!

* Here "eat" means legitimize/make legitimate! أكل مال الغير =ate other's funds legitimized other's funds for own self!

29. O you, who[r] they[z] believed: let-not eat* you[z] your[n] possessions among you[b] by the falsehood[x] except if (*it*) is a trade *a’n*[70] (*by*) consent from you[b]; and let-not kill you[z] your[n] selves[w]; verily Allah [was] by you[b] *Raheeman* (*iterative mercy Giver*).	يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَأْكُلُوٓا۟ أَمْوَٰلَكُم بَيْنَكُم بِٱلْبَـٰطِلِ إِلَّآ أَن تَكُونَ تِجَـٰرَةً عَن تَرَاضٍ مِّنكُمْ ۚ وَلَا تَقْتُلُوٓا۟ أَنفُسَكُمْ ۚ إِنَّ ٱللَّهَ كَانَ بِكُمْ رَحِيمًا ﴿٢٩﴾
30. And whoever [*he*] does *tha’leka* (*afar-that-it*) [x] transgressively and unjustly then will *nussley*[71] ([*We*] *broil*) him (*on/by*) a Fire[w] and *tha’leka* [was] on Allah easy.	وَمَن يَفْعَلْ ذَٰلِكَ عُدْوَٰنًا وَظُلْمًا فَسَوْفَ نُصْلِيهِ نَارًا ۚ وَكَانَ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرًا ﴿٣٠﴾
31. *En* (*if*) you [z] avoid bigs (*of*) what you[z] (*are*) forbidden *a’n*[72] (*regarding*) [it[x]] [*We*] expiate *a’n* (*regarding*) you[b] your[n] misdeeds[w] and admit you[b] [*We*] an admittance-*kareeman* (*bounty-giver, ennobler and of many uses/effects*).	إِن تَجْتَنِبُوا۟ كَبَآئِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنكُمْ سَيِّـَٔاتِكُمْ وَنُدْخِلْكُم مُّدْخَلًا كَرِيمًا ﴿٣١﴾
32. And let-not long you[z] what favored[73] by it[x] Allah some (*of*) you[b] over some; for the men a lot of what *ektasaba*[74] (*reciprocally earned*) they[z] and for the women a lot of what *ektasaba*-they[y]; and let-ask Allah you[z] of His munificence; verily Allah [was] by everything Omniscient.	وَلَا تَتَمَنَّوْا۟ مَا فَضَّلَ ٱللَّهُ بِهِۦ بَعْضَكُمْ عَلَىٰ بَعْضٍ ۚ لِّلرِّجَالِ نَصِيبٌ مِّمَّا ٱكْتَسَبُوا۟ ۖ وَلِلنِّسَآءِ نَصِيبٌ مِّمَّا ٱكْتَسَبْنَ ۚ وَسْـَٔلُوا۟ ٱللَّهَ مِن فَضْلِهِۦٓ ۗ إِنَّ ٱللَّهَ كَانَ بِكُلِّ شَىْءٍ عَلِيمًا ﴿٣٢﴾
33. And for each We made agnates/heirs of what left (*of estate*) both the begetters (*parents*) and the nearest relatives; and who[r] bounded-she[y] your[n] *ayma'ne* (*oaths*) so *aa’tohum* (*let-allot/give them you*[b]) their lot; verily Allah [was] over everything *Sha’heedan* (*Witnesser/Testifier*).	وَلِكُلٍّ جَعَلْنَا مَوَٰلِىَ مِمَّا تَرَكَ ٱلْوَٰلِدَانِ وَٱلْأَقْرَبُونَ ۚ وَٱلَّذِينَ عَقَدَتْ أَيْمَـٰنُكُمْ فَـَٔاتُوهُمْ نَصِيبَهُمْ ۚ إِنَّ ٱللَّهَ كَانَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدًا ﴿٣٣﴾
34. The men (*are*) *qawwamona*[75] (*iterative protectors/sustainers*) over the women by what favored[76] Allah some (*of*) them over some and by what they[z] expended of their possessions; so the *ssa’leha'te* (*righteous-women*) (*are*) *qa’neta'ton* (*she: devotedly-obeyers-/submitters*), she-keepers-up[77] for the (*husband’s*) absence by what	ٱلرِّجَالُ قَوَّٰمُونَ عَلَى ٱلنِّسَآءِ بِمَا فَضَّلَ ٱللَّهُ بَعْضَهُمْ عَلَىٰ بَعْضٍ وَبِمَآ أَنفَقُوا۟ مِنْ أَمْوَٰلِهِمْ ۚ فَٱلصَّـٰلِحَـٰتُ قَـٰنِتَـٰتٌ حَـٰفِظَـٰتٌ لِّلْغَيْبِ بِمَا حَفِظَ

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[70] See the *Lexicon* attached to this *Translation* for the *various* meanings of the *prepositional* letter“عن!”

[71] The word “**نصليه**” *transliterated* “*nusley*” here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely heated Fire!

[72] Ibid!

[73] That is Allah had conferred some benefits, facilities, and obligations for some and not others!

[74] The word “**إكتسبوا**” rooted in “**اكتسب**” = “**افتعل، و ليس فاعل أو تفاعل**,” hence “**الإفتعال**”= “*spurious-reciprocity*,” not a genuine mutuality, as by *doing* and *redoing* the *deed* repetitively the *doer likes the deed* and the *deed likes the doer*, consequently the doer gets *accustomed* to the deed, making a consortial relation with the deed itself and giving rise to “**الإفتعال**”= “*spurious-reciprocity*!” Also, “**أكتسبت**” has *more* letters-construct implying *more positive* or *negative* meaning, in *this case* a *negative* one!

[75] The word “**قوامون**” is plural for “**قوّام**,” meaning *iterative* or *sustainer/protector* and/or *maintainer*, in the sense of *constantly* providing and maintaining or visa versa!

[76] Some see among the merits of such “favor” as: men are *generally more rational*, *better administrators*, Allah’s *Prophets* and *Messengers* are all men, by what they *provide* (e.g.: dowry) and *maintain for all other needs* for the family!

[77] The word “**حافظات**” is rooted in “**حفظ**” which is to “kept-up” not just “kept, or maintained,” or even “guarded!” *Merriam Webster’s Dictionary* puts “keep up” as: “to *stay even* (as in *acts of strength, endurance, or speed*) *although he was small he could keep up with the larger boys in sports*!” (*Emphasis is added*)!

kept-up Allah; and whom[v] you[z] fear their[y] *noshoza* (*disdainful upraise in recalcitrance*), then let-exhort[78] them[y] you[z] and let-forsake them[y] in the *madha'je'a* (*places of reposing while on their sides/places of repose*), and let-beat[79] them[y] you[z]; then *en* (*if*) they[y] obeyed you[b] then let-not you[z] transgress/wish[80] on them[y] a path; verily Allah [was] *Aa'leyon* (*High beyond description*) *Ka'beero*[x] (*Big beyond comparison/-comprehension, Pre-Extant, Predates all things*).	ٱللَّهُ ۚ وَٱلَّٰتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَٱهْجُرُوهُنَّ فِي ٱلْمَضَاجِعِ وَٱضْرِبُوهُنَّ ۖ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا۟ عَلَيْهِنَّ سَبِيلًا ۗ إِنَّ ٱللَّهَ كَانَ عَلِيًّا كَبِيرًا ﴿٣٤﴾
35. And *en* (*if*) feared/knew[81] you[c] a dissension between them both then let-mission[82] you[z] a referee from his folks and a referee from her folks *en* (*if*) both want reconciliation Allah harmonizes between them both; verily Allah [was] Omniscient, Proficient.	وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَٱبْعَثُوا۟ حَكَمًا مِّنْ أَهْلِهِۦ وَحَكَمًا مِّنْ أَهْلِهَآ إِن يُرِيدَآ إِصْلَٰحًا يُوَفِّقِ ٱللَّهُ بَيْنَهُمَآ ۗ إِنَّ ٱللَّهَ كَانَ عَلِيمًا خَبِيرًا ﴿٣٥﴾
36. And let-worship you[z] Allah and let-not partner you[z] (*other deities*) by Him a thing, and [*let-oblige you*[z]] by both the begetters (*parents*) *ehsanan* (*benevolently and reverentially*); and by the kin possessor and the orphans and the poor[83] and the neighbor the kin possessor and the far neighbor and the fellow-traveler and son (*of*) the path (*the wayfarer*) and what possessed-she[y] your[n] right hands[w] (*i.e. your slaves-/maid*); verily Allah loves not whom[p] [*he*] [was] prideful, boastful.	۞ وَٱعْبُدُوا۟ ٱللَّهَ وَلَا تُشْرِكُوا۟ بِهِۦ شَيْـًٔا ۖ وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا وَبِذِى ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ وَٱلْجَارِ ذِى ٱلْقُرْبَىٰ وَٱلْجَارِ ٱلْجُنُبِ وَٱلصَّاحِبِ بِٱلْجَنۢبِ وَٱبْنِ ٱلسَّبِيلِ وَمَا مَلَكَتْ أَيْمَٰنُكُمْ ۗ إِنَّ ٱللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا ﴿٣٦﴾
37. Who[r] they[z] stint[84] and command the mankind by the stint and they[z] conceal what gave them Allah of His munificence; and We prepared for the unbelievers a humiliative torment.	ٱلَّذِينَ يَبْخَلُونَ وَيَأْمُرُونَ ٱلنَّاسَ بِٱلْبُخْلِ وَيَكْتُمُونَ مَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ ۗ وَأَعْتَدْنَا لِلْكَٰفِرِينَ عَذَابًا مُّهِينًا ﴿٣٧﴾
38. And who[r] they[z] expend their possessions ostentatiously (*for*) the mankind and they[z] believe not by Allah and not by The Day [The] Last and whoever the	وَٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُمْ رِئَآءَ ٱلنَّاسِ وَلَا يُؤْمِنُونَ بِٱللَّهِ وَلَا بِٱلْيَوْمِ ٱلْـَٔاخِرِ ۗ وَمَن يَكُنِ ٱلشَّيْطَٰنُ لَهُۥ

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78 The word "فعظوهنّ" rooted in "وعظ" = "*exhorted*"/"*admonished*," and "موعظة," *could mean*: *exhortation* or *admonition*!

79 The words "*beat them*[y]" for "اضربوهن" *must be understood in terms of what the Prophet and Messenger of Allah* (SAWS) *said*, as he is *the best and final authority* in the *explanation/interpretation* of The Qur'an whenever *he* explains/interprets any portion of it. He said regarding "*beat them*[y]"="اضربوهن," "ضربا غير مبرّح," that is: *a beat not hard*! To explain the idea of "*not hard*," the *noted* "interpreter" of The Qur'an, and for whom the Messenger prayed to Allah (to make him *understand and interpret* The Qur'an), the Companion Ibn Abbas this Ibn Abbas said: take a stick of "*erak*" or "*miswak*" (the *Islamic tooth brush*, sort of speak) which is the size of a *standard pencil* and to strike them *symbolically*! Additionally, that striking *should never* be on the *face or any part of it*.

80 The word "تبغوا" *linguistically* carries two *distinct* meanings: (1) to *transgress* or (2) to *wish*! Qur'an commentators are not firm as to one or the other! Perhaps both apply!

81 *Linguistically* the word "خاف" carries *dual* meanings: (1) *feared* and (2) *knew*! Both meanings could apply!

82 The word "بعث" in "إبعثوا" carries *several meanings*, among them: *sent*, *arouse*, *resurrected*, and *prompted*!

83 For the words "مساكين" versus "فقراء", see the *Lexicon* attached to this *Translation* for the distinction!

84 The "يبخلون" for *lack of a better word*, is translated as "*stint*!" But "*stint*" *must be taken in the sense of miserliness* or *stinginess*!

Satan for him (*is*) a mate so fouled a mate.	قَرِينًا فَسَآءَ قَرِينًا ٣٨
39. And what/what-that[85] (*is*) on them had they [z] believed by Allah and The Day [The] Last, and expended they [z] of what *razagahum* (*provided/allotted them*) Allah; and [was] Allah by them Omniscient.	وَمَاذَا عَلَيْهِمْ لَوْ ءَامَنُوا۟ بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ وَأَنفَقُوا۟ مِمَّا رَزَقَهُمُ ٱللَّهُ ۚ وَكَانَ ٱللَّهُ بِهِمْ عَلِيمًا ٣٩
40. Verily Allah wrongs[86] not a *methgala* (*weigh/burden-/equipoise*) (*of*) a *dharraten*[w] (*small ant/mote/atom*)[w]; and *en* (*if/albeit*) *tako*[87] (*it*[w] *be*) is a *hasanatan*[w] (*meritorious-deed*)[w] [*He*] doubles it[w] and accords [*He*] from *ladon*[88] (*directly and possessively from*) Him a remuneration great.	إِنَّ ٱللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ ۖ وَإِن تَكُ حَسَنَةً يُضَـٰعِفْهَا وَيُؤْتِ مِن لَّدُنْهُ أَجْرًا عَظِيمًا ٤٠
41. So how whence[89] came We from each *Ummten*[w] (*people/community*)[w] by a *sha'heeden* (*witnesser/testifier*), and came We by you[g] on these *sha'heedan* (*witnesser-/testifier*).	فَكَيْفَ إِذَا جِئْنَا مِن كُلِّ أُمَّةٍۭ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَـٰٓؤُلَآءِ شَهِيدًا ٤١
42. Then-day long[90] who [r] unbelieved they[z] and they[z] disobeyed the messenger if[91] (*to be*) leveled by them the Earth[w] and not conceal they[z] Allah a discourse[92].	يَوْمَئِذٍ يَوَدُّ ٱلَّذِينَ كَفَرُوا۟ وَعَصَوُا۟ ٱلرَّسُولَ لَوْ تُسَوَّىٰ بِهِمُ ٱلْأَرْضُ وَلَا يَكْتُمُونَ ٱللَّهَ حَدِيثًا ٤٢
43. O you, who [r] they [z] believed let-not near you[z] the Prayer[w] while you[f] (*are*) drunk until you[z] know what you[z] say; nor *junuban*[93] (*in the "great incidence"*), except passing through a path until *taghta'selo*[94] (*you* [z] *fully shower or bathe*); and *en* (*if*) you[c] were ill or on a journey or came an *ahadon*[95] (*a lone/anyone*) of you[b] from the *gha'ette*[96] (*place of personal relief*) or *lamastom*[97] (*you* [z] *had: sexual-intercourse with/mutually salaciously*	يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَقْرَبُوا۟ ٱلصَّلَوٰةَ وَأَنتُمْ سُكَـٰرَىٰ حَتَّىٰ تَعْلَمُوا۟ مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِى سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا۟ ۚ وَإِن كُنتُم مَّرْضَىٰٓ أَوْ عَلَىٰ سَفَرٍ أَوْ جَآءَ أَحَدٌ مِّنكُم مِّنَ ٱلْغَآئِطِ أَوْ لَـٰمَسْتُمُ ٱلنِّسَآءَ فَلَمْ تَجِدُوا۟ مَآءً

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85 It is *correct* to consider "ماذا" as a *single* particle= "what" or to consider it *two* particles: "ما" = "what" and "ذا"=that! See إعراب القرآن، لمحمود صافي! Here it could be either or both!

86 The word "wrongs" has myriads of meanings, among them: curtails or diminishes, as in this case!

87 *Tako=ta'kon*, shortened for *resoluteness and assertiveness*, see تفسير الفخر الرازي

88 The word "لدن" is *closer* than "عند" as you can say: "عندي مال و المال ليس بقبضتك الآن," thus, "لدن" which closer spatially and more specific! So, "*directly and possessively from*" (Him) seems to indicate such *closeness*! See اللسان!

89 This "إذا" is *not* a conditional article, See اعراب القرآن، لـ محمود صافي!

90 The word "يود," translated as "*longs*" means an earnest, heartfelt desire, especially for something *beyond reach*! That is to say: what many long for is *not* going to happen!

91 The particle "لو" since it is to a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a "لو" amounts to "if" or "when!' See مغني اللبيب، إبن هشام!

92 The word "*discourse*"= "حديثا" here means *a single statement of fact*, *as all their senses will testify against them*.

93 The word "*junban*"= "جنبا" means having had *ejaculation* by *sexual intercourse* or *other means*, such as *ejaculating* in a dream! When one is "*junban*"= "جنبا," it is said he is in the "*great incidence*," as *opposed* to the "*lesser incidence*" when one breaks his "*wodho'a*"= the *cleansing for performance of the Prayer*.

94 The word "*taghtaselo*" means to have "*ghosl*"= full shower or bath of the body after having had *ejaculation* for any reason. The "*ghosl*" is to be done in a *Share'yah prescribed* manner.

95 See the *Lexicon* attached to this *Translation* regarding "أحد!"

96 The word "*gha'ett*"= "غائط" literally means a *depression* in the land. Because The Qur'an uses rather *elegant* and *lofty* language, so it uses *metonymy* and *figures* of speech to indicate some-thing, i.e. *not* directly but *indirectly*, a system the Arabic *tongue* is well used to. So, "*algha'ett*"= "غائط"=*depression* in the land where a person goes for privacy for self relief, i.e. emptying of one's bowels/bladder! So *euphemistically* it is *used to indicate* such *privacy for that purpose*.

97 The word "*lamastum*" has several meanings, such as: (1) touching; (2) *euphemism* for having had sexual intercourse out of *need* versus for *simple pleasure*, as اللّما سة = *seeking out of need*. See الهادي!

touched) the women then not you[z] found water then *tayamamo*[98] (*let-have a waterless ablution as prescribed*) a good *ssa'eedan* (*cleansed-dust/soil*) and let-wipe your[n] faces and your[n] hands[w]; verily Allah [was]: *Afowwan* (*iterative Pardoner*) *Ghafooran* (*iterative Forgiver*).	فَتَيَمَّمُوا۟ صَعِيدًا طَيِّبًا فَٱمْسَحُوا۟ بِوُجُوهِكُمْ وَأَيْدِيكُمْ ۗ إِنَّ ٱللَّهَ كَانَ عَفُوًّا غَفُورًا ﴿٤٣﴾
44. Have not seen [*you*[s]] to whom[r] they[z] (*had been*) given a lot of the book they[z] purchase the misguidance[w] and they[z] want that you[z] stray the path.	أَلَمْ تَرَ إِلَى ٱلَّذِينَ أُوتُوا۟ نَصِيبًا مِّنَ ٱلْكِتَـٰبِ يَشْتَرُونَ ٱلضَّلَـٰلَةَ وَيُرِيدُونَ أَن تَضِلُّوا۟ ٱلسَّبِيلَ ﴿٤٤﴾
45. And Allah (*is*) knowinger by your[n] foes and sufficed by Allah *Wa'leyyan* (*Guardian/Ally*) and sufficed by Allah *Na'sseeran* (*multitudinous-Succorer*).	وَٱللَّهُ أَعْلَمُ بِأَعْدَآئِكُمْ ۚ وَكَفَىٰ بِٱللَّهِ وَلِيًّا وَكَفَىٰ بِٱللَّهِ نَصِيرًا ﴿٤٥﴾
46. Of whom[r] *hado*[99] (*they who: adopted the Jewish "law"/customs/repented*) they[z] distort the *ka'lem*[x] (*plural of word/sentence*)[x] *a'n* (*off*) its[x] places[100] and say they[z]: we heard and we disobeyed; and let-hear [*you*[s]] other than *musma'en*[101] (*hearer/to be heard you*[s]) and *ra'eana*[102] (*be considerate to us/foolish/hasty you*[s]) twistingly (*of*) their tongues[103] and discreditably[104] in the religion; and surely had they[z]: said we heard and we obeyed and let-hear [*you*[s]] and *undhorna* (*let you*[s]: *pay attention to us/give us respite*) surely [was] *khayran* (*choicer/worthier*) for them and upright-straighter; [and,] but cursed them Allah by their unbelief; so they[z] believe not except a little/a few[105].	مِّنَ ٱلَّذِينَ هَادُوا۟ يُحَرِّفُونَ ٱلْكَلِمَ عَن مَّوَاضِعِهِۦ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَٱسْمَعْ غَيْرَ مُسْمَعٍ وَرَٰعِنَا لَيًّۢا بِأَلْسِنَتِهِمْ وَطَعْنًا فِى ٱلدِّينِ ۚ وَلَوْ أَنَّهُمْ قَالُوا۟ سَمِعْنَا وَأَطَعْنَا وَٱسْمَعْ وَٱنظُرْنَا لَكَانَ خَيْرًا لَّهُمْ وَأَقْوَمَ وَلَـٰكِن لَّعَنَهُمُ ٱللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿٤٦﴾
47. O, you who[r] *oto* (*had been accorded they*[z]) the book let-believe you[z] by what *nazzalna* (*We repetitively descended*) *musaddeqan*[106] (*accepter as credible*) for what (*is*) with you[b] of before [*We*] efface faces[x] then *narrodda*[107] ([*We*] *forthwith-return*) it[x] over its[x][108] rears; or [*We*] curse them like [*We*] cursed companions (*of*) the Sabbath; and [was] Allah's command *mafoolan* (*inevitably done/fulfilled*).	يَـٰٓأَيُّهَا ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَـٰبَ ءَامِنُوا۟ بِمَا نَزَّلْنَا مُصَدِّقًا لِّمَا مَعَكُم مِّن قَبْلِ أَن نَّطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَىٰٓ أَدْبَارِهَآ أَوْ نَلْعَنَهُمْ كَمَا لَعَنَّآ أَصْحَـٰبَ ٱلسَّبْتِ ۚ وَكَانَ أَمْرُ ٱللَّهِ مَفْعُولًا ﴿٤٧﴾

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[98] The word "*tayyamamo*"= "تيمموا" means: *for lack of water* to make *ablution* for the Prayer strike a clean soil with the palms of the two hands and wiped the face and hands!

[99] The word "*hada*" for the singular and "*hado*" for the plural has *three distinct* Arabic meanings: (1) returned to the truth; (2) returned and *repented*; (3) entered into the "*law*" (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does *not* have a word for "*religion*" *per se*, that is why they say: "*law*," that is they say the *Mosaic Law*, instead of *Mosaic religion*!

[100] That is *rendering it out of its proper context*!

[101] The phrase "*hear you other than musma'en*" carries a *paradoxical* meaning: on the *good side* it could mean that may you not be a hearer of any bad thing; or on the *bad side* it means that may you be *robbed* of the *capacity to talk or be heard you again*, i.e. wishing *deafness for him*! Clearly the Jews meant the second meaning for the Prophet! See كتب التفاسير !

[102] See *Ayah* (S2:104) instructs the Muslims *not* to use "*ra'ena*!" One meaning: is: (1) [*you*[g]] consider us, by way of being kind and considerate. (2) The *second* meaning is: [*you*[g]] hasty, foolish, rash and thoughtless, as the Jews used to address Mohammad (SAWS).

[103] The Jews used to address Mohammad (SAWS) and *twist* their tongue *almost impermeably* to mean: (you) hasty, foolish, rash and thoughtless.

[104] In fact both words "*twistingly*" and "*discreditably*" in this *Ayah* are stated in the *adverbial* construct! See إعراب القرآن، لمحمود صافي!

[105] That is a "*mini-belief*," not deserving to be called "belief" per se! Or only *a few of them believe*! See القرطبي!

[106] The word "*musaddeqan*" is more than an "affirmer," it is *accepter of the referent as credible*!

[107] The word "نردّها" is rooted in "ردّ" meaning *forthwith-returned*; example the greeting must be "*forthwith retuned*," as in: "And when (*had*) been greeted you[c] by a greeting[W] then let-you[z] greet by better than it[W] or let-you[z] forthwith-return it.[w]" (S 4: 86)!

[108] So it is "*its*[W] *rears*" = "أدبارها," *not* "*their* rears," as this could mean: "أدبارهم!'

48. Verily Allah forgives not to (*be*) partnered by Him (*other deities*); and [*He*] forgives what (*is*) lesser than *tha’leka (afar-that-it)* ^{x} for whom ^{p} [*He*] wills; and whoever[*he*] partners by Allah then *qad* (*already and confirmatively*) *iftra* ([*he*] *crafted a lie for fraudulent end*) a great sin.	إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ ۚ وَمَن يُشْرِكْ بِٱللَّهِ فَقَدِ ٱفْتَرَىٰٓ إِثْمًا عَظِيمًا ﴿٤٨﴾
49. Have not [*you*^{s}] seen to whom^{r} *youzakko* (*they*^{z} *exculpate and laud*)[109] their selves ^{w}indeed Allah *youzakey* ([*He*] *exculpates/ befits/ suits and blesses*) whom ^{p} [*He*] wills and not *yodh’lamoona*[110] (*to be wronged they* ^{z}) a *fa’tila*[111] (*entwined skin slough/ thin thread in the slit of a date-stone*).	أَلَمْ تَرَ إِلَى ٱلَّذِينَ يُزَكُّونَ أَنفُسَهُم ۚ بَلِ ٱللَّهُ يُزَكِّى مَن يَشَآءُ وَلَا يُظْلَمُونَ فَتِيلًا ﴿٤٩﴾
50. Let-look [*you*^{s}] how *yaftarona* (*they*^{z} *craft a lie for fraudulent end*) on Allah the untruth^{x} and sufficed by it^{x} a sin^{x} manifester^{x}.	ٱنظُرْ كَيْفَ يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ ۖ وَكَفَىٰ بِهِۦٓ إِثْمًا مُّبِينًا ﴿٥٠﴾
51. Have not seen [*you*^{s}] to whom^{r} they^{z} *oto* (*had been accorded/ given*) a lot of The Book they^{z} believe by the *jeb’te*[112] (*idol deities besides Allah*) and the *Tta’ghoo’te*[113] (*devil/ or rule by tyrant or irreligious-man-made system*) and say they^{z} for whom^{r} unbelieved they^{z}: those (*are*) *ahda* (*of better/ have more divine-guidance*) than who^{r} they^{z} believed a path.	أَلَمْ تَرَ إِلَى ٱلَّذِينَ أُوتُوا۟ نَصِيبًا مِّنَ ٱلْكِتَٰبِ يُؤْمِنُونَ بِٱلْجِبْتِ وَٱلطَّٰغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا۟ هَٰٓؤُلَآءِ أَهْدَىٰ مِنَ ٱلَّذِينَ ءَامَنُوا۟ سَبِيلًا ﴿٥١﴾
52. Those (*are*) whom^{r} cursed them Allah; and whom^{p} Allah curses surely never [*you* ^{s}] find for him a *na’sseeran* (*multitudinous-succorer*).	أُو۟لَٰٓئِكَ ٱلَّذِينَ لَعَنَهُمُ ٱللَّهُ ۖ وَمَن يَلْعَنِ ٱللَّهُ فَلَن تَجِدَ لَهُۥ نَصِيرًا ﴿٥٢﴾
53. Or for them a lot of the proprietorship so then not *youa’tona* (*they*^{z} *accord/ give*) the mankind a *na’qeera*[114] (*tiny dot on the head cap of the date-stone*).	أَمْ لَهُمْ نَصِيبٌ مِّنَ ٱلْمُلْكِ فَإِذًا لَّا يُؤْتُونَ ٱلنَّاسَ نَقِيرًا ﴿٥٣﴾
54. Or they^{z} envy the mankind over what Allah *aa’ta* (*accorded/ gave*) them of His munificence; then *qad* (*already and affirmatively*) *aa’tayna* (*We accorded/ given*) *aala*[115] (*family of/ house of/ kin of/ the notables of the family of*) *Ebraheema* (*Abraham*) the book and the *hekmata*^{w}[116] (*wisdom*)^{w} and *aa’tayna* them a great proprietorship.	أَمْ يَحْسُدُونَ ٱلنَّاسَ عَلَىٰ مَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ ۖ فَقَدْ ءَاتَيْنَآ ءَالَ إِبْرَٰهِيمَ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَءَاتَيْنَٰهُم مُّلْكًا عَظِيمًا ﴿٥٤﴾
55. So of them who^{p} [*he*] believed by him/it^{x} and of them who^{p} [*he*] repelled *a’n* (*regarding*) him/it^{x} and sufficed by Hell^{w} a *Sa’era*^{w} (*intensely kindling Fire*).	فَمِنْهُم مَّنْ ءَامَنَ بِهِۦ وَمِنْهُم مَّن صَدَّ عَنْهُ ۚ وَكَفَىٰ بِجَهَنَّمَ سَعِيرًا ﴿٥٥﴾

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[109] The word “**يزكُّون**” here means they^{z} exculpate and *lauded* themselves! See **اللسان** and **الطبري**!

[110] The word “wrongs” has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*!

[111] The word “*fatila*”= “**فتيلا**” means the skin-slough/the thread in the cleft of a date–stone, i.e. example of *paucity* for closeness to nothingness.

[112] That is idle deities besides Allah, such as foreteller, magician, or idles!

[113] The word “*at-Taghoot*”=“**الطاغوت**” has *several meanings*; see the *Lexicon* attached to this *Translation*.

[114] The word “*nageera*” = “**نقيرا**” means: a tiny dot on the head cap of the date-stone, i.e. *very minuscule* value; example of *paucity* for contemptible sum.

[115] The word “**آل**” has many meanings, among them: (1) the distant indistinguishable human apparition, (2) the family of a person, i.e. wife and children, (3) the chiefs or the notables of a family, (4) the followers of a certain leaders! It is used to *ennoble* and *dignify*.

[116] The English word “*wisdom*” is *highly inadequate* term to describe its supposed Arabic equivalent “*hekmah*!” See the *Lexicon* attached to this *Translation*, for an exposition!

56. Verily who[r] unbelieved they[z] by Our *Aya'te*[w] (*messages*) will *nussley*[117] ([*We*] *broil*) them (*on/by*) a Fire [w]; every-when[118] ripened-she [y119] their skins [x] We substituted them skins [x] other than it [w120] so that they[z] taste the torment; verily Allah [was] Mighty *Hakeeman*[121] (*infinite hekmah*[122] *Possessor*).	إِنَّ ٱلَّذِينَ كَفَرُواْ بِـَٔايَٰتِنَا سَوْفَ نُصْلِيهِمْ نَارًا كُلَّمَا نَضِجَتْ جُلُودُهُم بَدَّلْنَٰهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُواْ ٱلْعَذَابَ ۗ إِنَّ ٱللَّهَ كَانَ عَزِيزًا حَكِيمًا ﴿٥٦﴾
57. And who [r] they [z] believed and they [z] worked the righteous-works[w] [*We*] shall admit them (*into*) paradises [w]/gardens [w] run [w] from under it [w] the rivers immortals they[z] (*are*) in it[w] forever; for them in it[w] (*are*) spouses (*wives*) *mutta'hharaton*[w] (*she-they had been purged*) [w]; and [*We*] admit them (*into*) a compounded shade (*i.e. shaded shades*).	وَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ سَنُدْخِلُهُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ۖ لَّهُمْ فِيهَآ أَزْوَٰجٌ مُّطَهَّرَةٌ ۖ وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا ﴿٥٧﴾
58. Verily Allah commands you [z] to *toaddo*[123] (*personally deliver or pay the full obligations of*) the *amana'tee*[124] (*the entrusted: possessions/responsibilities/duties*) to their owners[125]; and if you [c] ruled among the mankind that you[z] rule by the justice; verily Allah, (*is*) *ne'emma*[126] (*what excellent*) [*He*] exhorts[127] you[b] by it[x]; verily Allah [was] *Sa'meean*[128] (*Acute-Hearer/Enabler of others to hear/favorable Answerer to prayer*), *Basseeran* (*keen: Seer/-comprehensive Knower of the facts and their ultimate consequences*).	۞ إِنَّ ٱللَّهَ يَأْمُرُكُمْ أَن تُؤَدُّواْ ٱلْأَمَٰنَٰتِ إِلَىٰٓ أَهْلِهَا وَإِذَا حَكَمْتُم بَيْنَ ٱلنَّاسِ أَن تَحْكُمُواْ بِٱلْعَدْلِ ۚ إِنَّ ٱللَّهَ نِعِمَّا يَعِظُكُم بِهِۦٓ ۗ إِنَّ ٱللَّهَ كَانَ سَمِيعًۢا بَصِيرًا ﴿٥٨﴾
59. O you who[r] they[z] believed let-obey you[z] Allah and let-obey you [z] the messenger and the command possessors[129] of you [b]; then *en* (*if*) mutually you [c] altercated in a thing [x] then *ruddoho*[130] (*let-forthwith-*	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ وَأُوْلِى ٱلْأَمْرِ مِنكُمْ ۖ فَإِن تَنَٰزَعْتُمْ فِى شَىْءٍ فَرُدُّوهُ إِلَى ٱللَّهِ

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[117] The word "نصليه" *transliterated* "*nusley*" here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely heated Fire!

[118] The "ما" in "كلّما" is the "*time*" "ما," example: لا أكلمك مادمت صائماً = I talk (*to*) you not *while* you are *fasting*!

[119] The word "نضج," in "نضجت"= "ripened," and *not* "burned," as some maintain! As *linguistically* "نضج"= " انطبخ أو طبخ"= *cooked, not burned*! If "*burned*" was *intended* the text *would have said so*!

[120] The pronoun "it" here is used for, as the *Merriam Webster Dictionary* says: "a group or classification of individuals or thing." Thus, this "it" means the *skins*!

[121] See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيما!"

[122] See the *Lexicon* attached to this *Translation* for "*hekma*!"

[123] With respect the word "*toaddo*," it is to be noted that it is from "أداء," meaning: *personally* performing (*the obligation*), e.g.: a *payer* must pay the payment to the *payee in person* or in certain circumstances the *payee's legal representative*! This is in *contrast* to "*waffa*"= "وفّى" *paid the full obligations in any way*!!

[124] The word "*amanat*" is the plural of "*amanah*," "أمانة," which has several meanings: (1) entrusted possession(s) to a trustworthy keeper; (2) any duty or responsibility that is charged by one to another.

[125] The word "أهلها" means their: owners, deservers, worthy of it!

[126] The "ما" in "نعمّا" is the particle which *most*, if not *all*, translators either *ignore* (*intentionally or not*) or *misinterpret* as "of!" This particle according to the linguists and the majority of The Qur'an commentators say that it[s] *extra* but meant to *intensify* the action it modifies! This author is among those who do *not* believe that there is a *single letter in The Qur'an which is extra per se*! But surely this "ما" and some times "من" *are for intensification*! Some tome it is referred to as "ما المصدرية" = the infinitive *ma*!

[127] The word "يعظكم" rooted in "وعظ"= "*exhorted*"/"*admonished*," and "موعظة," could mean: *exhortation* or *admonition*!

[128] See an *elaboration* of the word "*Sameean*" in the Lexicon attached to this Translation!

[129] That is the designated authority over you!

[130] The word "فردّوه" is rooted in "ردّ" meaning *forthwith returned*; example the greeting must be "*forthwith retuned*," as in: "And when (*had*) been greeted you [z] by a greeting [w] then let-you [z] greet by better than it [w] or let-you [z] forthwith-return it.[w]" (*S4: 86*)!

return it[x] *you*[z]) to Allah and the messenger *en* (*if*) you[c] were believing by Allah and The Day [The] Last; *tha'leka* (*afar-that-it*) [x] (*is*) *khayron* (*choicer/ superior/ -worthier*) and *ahsa'no*[131] (*perfecter and beautifuler*) *ta'aweelan* (*ultimate: construing/ explanation*).	وَٱلرَّسُولِ إِن كُنتُمۡ تُؤۡمِنُونَ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِۚ ذَٰلِكَ خَيۡرٞ وَأَحۡسَنُ تَأۡوِيلًا ﴿٥٩﴾
60. Havenot seen [*you*[s]] to whom[r] they[z] claim that they believed by what (*had been*) descended to you[g] and what (*had been*) descended of before you[g]; they[z] want to mutually adjudicate to the *Ttaghoot*[x][132] (*the devil/-devil's rule/ the tyrant or his rule/ an irreligious-man-made system*)[x] and *qad* (*already and affirmatively*) (*had been*) commanded they[z] to unbelieve they[z] by it[x]; and wants the Satan to misguide them an afar misguidance.	أَلَمۡ تَرَ إِلَى ٱلَّذِينَ يَزۡعُمُونَ أَنَّهُمۡ ءَامَنُواْ بِمَآ أُنزِلَ إِلَيۡكَ وَمَآ أُنزِلَ مِن قَبۡلِكَ يُرِيدُونَ أَن يَتَحَاكَمُوٓاْ إِلَى ٱلطَّٰغُوتِ وَقَدۡ أُمِرُوٓاْ أَن يَكۡفُرُواْ بِهِۦۖ وَيُرِيدُ ٱلشَّيۡطَٰنُ أَن يُضِلَّهُمۡ ضَلَٰلَۢا بَعِيدٗا ﴿٦٠﴾
61. And if (*had been*) said for them: let-come you[z] to what Allah descended and to the messenger you[g] saw the hypocrites repel *a'n* (*regarding*) you[g] *ssododan*[133] (*decisive-repelling*).	وَإِذَا قِيلَ لَهُمۡ تَعَالَوۡاْ إِلَىٰ مَآ أَنزَلَ ٱللَّهُ وَإِلَى ٱلرَّسُولِ رَأَيۡتَ ٱلۡمُنَٰفِقِينَ يَصُدُّونَ عَنكَ صُدُودٗا ﴿٦١﴾
62. Then how if/then[134] betided[w] them a disaster[w] by what advanced[w] their hands[w]; afterwards they[z] came (*to*) you[g] *yahlefona* (*swearing they*[z]) by Allah *en* (*not*) we wanted except *ehsanan*[135] (*benevolence and reverence*) and harmony.	فَكَيۡفَ إِذَآ أَصَٰبَتۡهُم مُّصِيبَةُۢ بِمَا قَدَّمَتۡ أَيۡدِيهِمۡ ثُمَّ جَآءُوكَ يَحۡلِفُونَ بِٱللَّهِ إِنۡ أَرَدۡنَآ إِلَّآ إِحۡسَٰنٗا وَتَوۡفِيقًا ﴿٦٢﴾
63. Those (*are*) whom[r] Allah knows what (*is*) in their hearts so let-shun [*you*[s]] *a'n* (*regarding*) them and let-exhort[136] them [*you*[s]] and so let-say [*you*[s]] for them in their selves[w] an eloquent say.	أُوْلَٰٓئِكَ ٱلَّذِينَ يَعۡلَمُ ٱللَّهُ مَا فِي قُلُوبِهِمۡ فَأَعۡرِضۡ عَنۡهُمۡ وَعِظۡهُمۡ وَقُل لَّهُمۡ فِيٓ أَنفُسِهِمۡ قَوۡلَۢا بَلِيغٗا ﴿٦٣﴾
64. And not We sent of a messenger except to (*be*) obeyed [*he*] by Allah's leave; and had that they *edh* (*when*) *dhalamoa*[137] (*they*[z] *wronged to*) their selves[w] came they[z] (*to*) you[g] then *istaghfaro*[138] (*they*[z] *sought forgiveness*) (*from*) Allah and *istaghfara* (*sought forgiveness*) for them the messenger surely they[z] (*would have*) found Allah *Tawwaban* (*iterative Relent*) *Raheeman* (*iterative mercy Giver*).	وَمَآ أَرۡسَلۡنَا مِن رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذۡنِ ٱللَّهِۚ وَلَوۡ أَنَّهُمۡ إِذ ظَّلَمُوٓاْ أَنفُسَهُمۡ جَآءُوكَ فَٱسۡتَغۡفَرُواْ ٱللَّهَ وَٱسۡتَغۡفَرَ لَهُمُ ٱلرَّسُولُ لَوَجَدُواْ ٱللَّهَ تَوَّابٗا رَّحِيمٗا ﴿٦٤﴾
65. So no, by your[t] Lord not they[z] believe until they[z]	فَلَا وَرَبِّكَ لَا يُؤۡمِنُونَ حَتَّىٰ

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[131] There is no English word for **أحسن** =*ahsane*! Both words *perfecter* and *beautifuler* are in their *adjective* sense!

[132] The word "*at-Taaghoot*"= "**الطاغوت**" the "*devil*", *or* "*rule by the devil,*" "*the tyrant*" *or* "*the rule by the tyrant,*" *an* "*irreligious-man-made system*" *invested with authority to supposedly achieve various societal or scientific good ends*!

[133] The word "*sododan*"= "**صدودا**" could be (1) quasi-infinitive noun ("**إسم مصدر**") implying a *strong* repelling; (2) or infinitive noun for "**صدّ**," implying a *repetitive* repelling; or (3) a *plural* for the word "*sadda*"= "**صد**," *singular* repelling, away in *disgusts* and *unbelief*, and thus the *plural* is "*repulsion*"= "**صدودا**," is the *infinitive* noun implying *decisive* turning away of their faces in disagreement and unbelief by *every* one of the hypocrites *every* time!

[134] This "إذا" is *not* a conditional article, See **اعراب القرآن، لـ محمود صافي!**

[135] When this great *Ayah* exposed the unbelievers *for seeking judgment from other than Allah and His Messenger*, they swore that all they wanted "an all around beautiful work (of their action, to avoid sensitivities and the like) and a real harmony!

[136] The word "**عظهم**" rooted in "**وعظ**" = "*exhorted*" or "*admonished*," see footnote 979 above regarding "**وعظ**"!

[137] See the *Lexicon* attached to this *Translation* for "**ظالم**"="**فاعل الظلم**"= "*injustice-doer*" and "**أظلم**"= "*wronger*!"

[138] The word *istaghfara*="**استغفر**" = "**طلب الغفران**" = "[*he*] *sought forgiveness*!" In English there is *no seemly way* to say: "استغفر" *per se*! So I settled for saying: "[*he*] *sought forgiveness*!"

adjudicate you[g] in what wrangled among them; afterwards not find they [z] in their selves [w] (*any*) constraint[139] of what you[g] judged and they[z] submit a full-submission[140].	يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا۟ فِىٓ أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا۟ تَسْلِيمًا ﴿٦٥﴾
66. And had surely We (*had*) written on them that let-kill you[z] your[n] selves[w] or let-exit you[z] from your[n] homes[w] not (*would have*) done it[x] they[z] except a few of them; and had that they did what they[z] (*were being*) exhorted[141] by it[x] surely [was] *khayran* (*choicer/ superior-/ worthier*) for them and harder a firmness (*for their faith*).	وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنِ ٱقْتُلُوٓا۟ أَنفُسَكُمْ أَوِ ٱخْرُجُوا۟ مِن دِيَٰرِكُم مَّا فَعَلُوهُ إِلَّا قَلِيلٌ مِّنْهُمْ ۖ وَلَوْ أَنَّهُمْ فَعَلُوا۟ مَا يُوعَظُونَ بِهِۦ لَكَانَ خَيْرًا لَّهُمْ وَأَشَدَّ تَثْبِيتًا ﴿٦٦﴾
67. And then surely *aa'taynahum* (*We would have accorded-/given them*) from *ladon*[142] (*directly and possessively from*) Us a great remuneration.	وَإِذًا لَّءَاتَيْنَٰهُم مِّن لَّدُنَّآ أَجْرًا عَظِيمًا ﴿٦٧﴾
68. And surely We (*would have*) divinely-guided them *sserattan* (*single and specific path*) straight.	وَلَهَدَيْنَٰهُمْ صِرَٰطًا مُّسْتَقِيمًا ﴿٦٨﴾
69. And whoever [*he*] obeys Allah and the Messenger then those (*are*) with whom[r] Allah *an'ama*[143] (*graced bounteously and ennoblingly the most desirable and delighting boons*)[144] on them of the prophets and the *sseddeqeena*[145] (*indeed the steadfast affirmers and ever practicers of the truth*), and the martyrs and the *ssa'leheena* (*righteous-people*); and *hasona* (*what ultimately perfected and beautified*) (*are*) those companionate[146].	وَمَن يُطِعِ ٱللَّهَ وَٱلرَّسُولَ فَأُو۟لَٰٓئِكَ مَعَ ٱلَّذِينَ أَنْعَمَ ٱللَّهُ عَلَيْهِم مِّنَ ٱلنَّبِيِّۦنَ وَٱلصِّدِّيقِينَ وَٱلشُّهَدَآءِ وَٱلصَّٰلِحِينَ ۚ وَحَسُنَ أُو۟لَٰٓئِكَ رَفِيقًا ﴿٦٩﴾
70. *Tha'leka* (*afar-that-it*) [x] (*is*) the munificence from Allah and sufficed by Allah Omniscient.	ذَٰلِكَ ٱلْفَضْلُ مِنَ ٱللَّهِ ۚ وَكَفَىٰ بِٱللَّهِ عَلِيمًا ﴿٧٠﴾
71. O you who[r] they[z] believed let-take you[z] your[n] precaution so let-bolt you[z] (*in military*) detachments or let-bolt you[z] together.	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ خُذُوا۟ حِذْرَكُمْ فَٱنفِرُوا۟ ثُبَاتٍ أَوِ ٱنفِرُوا۟ جَمِيعًا ﴿٧١﴾
72. And verily of you[b] certainly who[p] [*he*] surely assuredly[147] loiters; then *en* (*if*) betided [w] you[b] a	وَإِنَّ مِنكُمْ لَمَن لَّيُبَطِّئَنَّ فَإِنْ

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[139] The word "**حرج**" = "**أضيق الضيق**," see "**اللسان**," e.g.: if you were to get *two identical sheets of papers* and put them *congruently* against one another *the space between them* is called "**حرج**," that is there is practically nothing *narrower* than that space between the two sheets of paper! Also, "**حرج**" could mean "*sin*!"

[140] The word "**تسليما**" is *infinitive* noun for submit! Hence, it is to be qualified by affixing *full* to it; as submissively is an adverb not an infinitive noun!

[141] The word "**يوعظون**" rooted in "**وعظ**" = "*exhorted*"/"*admonished*," and "**موعظة**," could mean: *exhortation* or *admonition*!

[142] The word "**لدن**" is *closer* than "**عند**" as you can say: "**عندي مال و المال ليس بقبضتك الآن**," thus, "**لدن**" which is *closer spatially and more specific*! So, "*directly and possessively from*" (You) seems to indicate such *closeness*! See اللسان!

[143] The word "**أنعم**" denotes *five* distinct ideas: (1) said: *yes*, (2) *perfected the deed* (being done), (3) did the *most desirable and delighting deed*, (4) was *bounteous in giving*, and (5) *granted*! There is *no* English word to express all the various ideas denoted by "**أنعم**!" So, the best approximation is to say: *granted perfectly and bounteously what is most desirable and delighting*!

[144] See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("*boon*")!

[145] The word "*sseddeqeen*"="**صديقين**" means they who are *indeed stedfast affirmers and practicer of the truth*!

[146] The word "**رفيقا**" is either (**حال**) adverbial or (**تمييز**) specificative, in both instances meaning *each companion*!

[147] The "**ل**" in "**ليبطئن**" and also "**ليقولن**" in the next *Ayah* # 73, are *juratory* "**ل**"= "**ل القسم**" amounting to= "**التأكيد**," i.e. *affirmation*, expressed in both cases by "*assuredly*"!

disaster [w] said [*he*]: *qad* (*already and affirmatively*) *an'ama*[148] (*graced bounteously and ennoblingly the most desirable and delighting boons*)[149] Allah on me *edh* (*when*) not [*I*] was with them *sha'heedan* (*witnesser*).	أَصَـٰبَتْكُم مُّصِيبَةٌ قَالَ قَدْ أَنْعَمَ ٱللَّهُ عَلَىَّ إِذْ لَمْ أَكُن مَّعَهُمْ شَهِيدًا ﴿٧٢﴾
73. And indeed *en* (*if*) betided you [z] munificence [x] from Allah surely assuredly[150] say they [z] as if not was between you [b] and [between] him affection: *yalayta* (*O, for a longing that*) I was with them so [*I*] win a great win.	وَلَئِنْ أَصَـٰبَكُمْ فَضْلٌ مِّنَ ٱللَّهِ لَيَقُولَنَّ كَأَن لَّمْ تَكُنۢ بَيْنَكُمْ وَبَيْنَهُۥ مَوَدَّةٌ يَـٰلَيْتَنِى كُنتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا ﴿٧٣﴾
74. So let-mutually fight in Allah's path who [r] they [z] sell[151] the life[w] (*of*) the world[w] by the Hereafter[w] and whoever [*he*] mutually fights in Allah's path then [*he*] (*is to be*) killed or [*he*] prevails so will *nua'tehe* (*We accord/allot him*) a great remuneration.	۞ فَلْيُقَـٰتِلْ فِى سَبِيلِ ٱللَّهِ ٱلَّذِينَ يَشْرُونَ ٱلْحَيَوٰةَ ٱلدُّنْيَا بِٱلْـَٔاخِرَةِ وَمَن يُقَـٰتِلْ فِى سَبِيلِ ٱللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿٧٤﴾
75. And what (*is*) for you [b] not mutually fight you [z] in Allah's path and[152] the *musta'dh'afeena*[153] (*deemed weaklings*) of the men and the women and the children who [r] say they [z]: our Lord let-exit us [*You* [s]] from this [w] the village [w] the *dha'leme*[154] (*injustice-doer*) (*are*) its [w] folks; and let-make [*You* [s]] for us from *ladon*[155] (*directly and possessively from*) You [g] a *wa'leyan* (*guardian/ally*) and let-make [*You* [s]] for us from *laddon* You [g] a *na'sseeran* (*multitudinous-succorer*).	وَمَا لَكُمْ لَا تُقَـٰتِلُونَ فِى سَبِيلِ ٱللَّهِ وَٱلْمُسْتَضْعَفِينَ مِنَ ٱلرِّجَالِ وَٱلنِّسَآءِ وَٱلْوِلْدَٰنِ ٱلَّذِينَ يَقُولُونَ رَبَّنَآ أَخْرِجْنَا مِنْ هَـٰذِهِ ٱلْقَرْيَةِ ٱلظَّالِمِ أَهْلُهَا وَٱجْعَل لَّنَا مِن لَّدُنكَ وَلِيًّا وَٱجْعَل لَّنَا مِن لَّدُنكَ نَصِيرًا ﴿٧٥﴾
76. Who [r] they [z] believed mutually they [z] fight in Allah's path; and who [r] unbelieved they [z] mutually they [z] fight in the *Ttaghoot's* (*devil/devil's rule/tyrant or his rule/an irreligious-man-made system*)'s path; so let-mutually fight you [z] the Satan's *aw'leyaa*[156] (*guardians-/allies*); verily the Satan's scheme [was] feeble.	ٱلَّذِينَ ءَامَنُوا۟ يُقَـٰتِلُونَ فِى سَبِيلِ ٱللَّهِ وَٱلَّذِينَ كَفَرُوا۟ يُقَـٰتِلُونَ فِى سَبِيلِ ٱلطَّـٰغُوتِ فَقَـٰتِلُوٓا۟ أَوْلِيَآءَ ٱلشَّيْطَـٰنِ إِنَّ كَيْدَ ٱلشَّيْطَـٰنِ كَانَ ضَعِيفًا ﴿٧٦﴾
77. Have not [*you* [s]] seen to whom [r] (*had been*) said for them: let-check you [z] your [n] hands [w] and *aqemo*[157] (*let-you [z] uphold/sustain the prescribed obligations of*) the Prayer [w] and *aa'to* (*let-you [z] fulfill*) the *Zakata*[w158] (*prescribed percentage of personal possessions*) [w]; then *lamma* (*when/-*	أَلَمْ تَرَ إِلَى ٱلَّذِينَ قِيلَ لَهُمْ كُفُّوٓا۟ أَيْدِيَكُمْ وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ فَلَمَّا كُتِبَ عَلَيْهِمُ ٱلْقِتَالُ إِذَا

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148 See footnote 142 above regarding "*an'ama*!"
149 See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("*boon*")!'
150 The "ل" in "ليقولنّ" is a *juratory* "ل" = "ل القسم" *amounting* to = "التأكيد," i.e. *affirmation*, expressed here by "*assuredly*"!
151 That is they *exchange* the life of the world for the Hereafter, i.e. *they get the Hereafter*. Also, "يشرون" = they *sell* and "يشترون" = *purchase*! Example: "و شروه بثمن بخس و كانوا فيه من الزاهدين," i.e. "And sold him they by a paltry price, counted silver coins![151] And they were in him of the *zahedeen*, (*low-estimators*, *deemed him insignificant*)!" (S12: 20).
152 This "*and*" and the two following are *copulative particles* = "حروف عطف," according to *many Qur'an commentators*!
153 See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!
154 The word "ظالم" = "فاعل الظلم" = "the injustice-doer," as "الظلم" = "injustice!" Also, in this *Ayah*, the word "الظالم" is to qualify the word "اهل," in "أهلها," which is *singular* or *plural*! So here the "*village*" is Makkah, thus, in *honor* for *this particular* "village" the "wrong" is *not associated with it*, like in almost all other villages mentioned in The Qur'an, but to *its people*! And here since the "أهلها" could be treated as *plural* or *singular*, the singular is used to perhaps indicate that *every* one of them was a *wronger* or the over whelming *majority* of them were so!
155 The word "لدن" is *closer* than "عند" as you can say: "عندي مال و المال ليس بقبضتك الآن," thus, "لدن" which closer spatially and more specific! So, "*directly and possessively from*" (You) seems to indicate such *closeness*! See اللسان!
156 The word "أولياء" could also mean, among them: *protector, friend*!
157 The word "أقيموا" is rooted in "أقام" =uphold/sustain/maintain!
158 See the *Lexicon* attached to this *Translation* for what is exactly the *Zakah*, and what its *implications* are!

whence) (*had been*) written on them the fighting suddenly a team of them *yakhshawna* (*they* [z] *reverently-fear*) the mankind as Allah's *khashya'te* (*reverent-fear*) or a harder *khashya'tan*(=*khashya'te*); and said they[z]: our Lord wherefore wrote You [g] the fighting on us; *lawla* (*why have not*) delayed us You [g] to a near *ajalen*[159] (*term-limit*); let-say [*you*[s]]: the world's[w] *mat'ao* (*resource for transitory worldly delight*) (*is*) little while the Hereafter[w] (*is*) *khayron* (*superior/worthier*) for whom[p] *ettaqa* (*he had reverently guarded not to displease Allah*); and not *todh'lamoona*[160] (*to be wronged you* [z]) a *fa'tila* (*the entwined skin slough/thin thread in the slit of a date-stone*).	فَرِيقٌ مِّنْهُمْ يَخْشَوْنَ ٱلنَّاسَ كَخَشْيَةِ ٱللَّهِ أَوْ أَشَدَّ خَشْيَةً ۚ وَقَالُوا۟ رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا ٱلْقِتَالَ لَوْلَآ أَخَّرْتَنَآ إِلَىٰٓ أَجَلٍ قَرِيبٍ ۗ قُلْ مَتَٰعُ ٱلدُّنْيَا قَلِيلٌ وَٱلْءَاخِرَةُ خَيْرٌ لِّمَنِ ٱتَّقَىٰ وَلَا تُظْلَمُونَ فَتِيلًا ﴿٧٧﴾
78. Wherever you[z] be overtakes you[b] the death and albeit you[z] were in towers *mushayyada'ten*[w161] (*well loftily built and calcite-covered*)[w]; and *en* (*if*) betides them a *hasanaton*[w] (*meritorious-deed*) [w] they [z] say: this [w] (*is*) from *enda* (*by munificence of/by Rule of*) Allah; and *en* betides them *sayyeaton*[w] (*demeritorious-deed*) [w] they [z] say: this [w] (*is*) from *endeka* (*issuing from you* [g]); let-say [*you* [s]]: all (*are*) from *ende* (=*enda*) Allah; then what (*is*) for these [the] people almost understand not a discourse.	أَيْنَمَا تَكُونُوا۟ يُدْرِككُّمُ ٱلْمَوْتُ وَلَوْ كُنتُمْ فِى بُرُوجٍ مُّشَيَّدَةٍ ۗ وَإِن تُصِبْهُمْ حَسَنَةٌ يَقُولُوا۟ هَٰذِهِۦ مِنْ عِندِ ٱللَّهِ ۖ وَإِن تُصِبْهُمْ سَيِّئَةٌ يَقُولُوا۟ هَٰذِهِۦ مِنْ عِندِكَ ۚ قُلْ كُلٌّ مِّنْ عِندِ ٱللَّهِ ۖ فَمَالِ هَٰٓؤُلَآءِ ٱلْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا ﴿٧٨﴾
79. What betided you[g] of a *hasanaten*[w] (*meritorious-deed*)[w] so (*it* [w] *is*) from Allah; and what betided you [g] of a *sayyeaten*[w] (*demeritorious-deed*) [w] then (*it*[w] *is*) from your [t] self[w]; and We sent you[g] for the mankind a messenger; and sufficed by Allah *Sha'heedan* (*Witnesser/Testifier*).	مَّآ أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ ٱللَّهِ ۖ وَمَآ أَصَابَكَ مِن سَيِّئَةٍ فَمِن نَّفْسِكَ ۚ وَأَرْسَلْنَٰكَ لِلنَّاسِ رَسُولًا ۚ وَكَفَىٰ بِٱللَّهِ شَهِيدًا ﴿٧٩﴾
80. Whoever [*he*] obeys the Messenger so *qad* (*already and affirmatively*) [*he*] obeyed Allah; and whoever [*he*] diverted then not We sent you [g] over them a *ha'fee-dhan*[162] (*multitudinous keeper-up*).	مَّن يُطِعِ ٱلرَّسُولَ فَقَدْ أَطَاعَ ٱللَّهَ ۖ وَمَن تَوَلَّىٰ فَمَآ أَرْسَلْنَٰكَ عَلَيْهِمْ حَفِيظًا ﴿٨٠﴾
81. And say they: [z] obedience; then if *barazo*[163] (*they* [z] *noticeably-went forth*) from *endeka* (*your*[t] *vicinity/quarters*), *bayyata*[164] (*nocturnally harbored an assault*)[165] a *ta'efa'ton*[w] (*band/group/faction/party*)[w] of them other than which [x] says [*you*[s]]/it[w] (*the group*)[166]; and Allah writes what *youbayyetona* (*they* [z] *nocturnally harboring of assault*); so let-shun *a'n* (*regarding*) them [*you*[s]] and let-trust [*you*[s]] on Allah; and sufficed by Allah a Custodian.	وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَزُوا۟ مِنْ عِندِكَ بَيَّتَ طَآئِفَةٌ مِّنْهُمْ غَيْرَ ٱلَّذِى تَقُولُ ۖ وَٱللَّهُ يَكْتُبُ مَا يُبَيِّتُونَ ۖ فَأَعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى ٱللَّهِ ۚ وَكَفَىٰ بِٱللَّهِ وَكِيلًا ﴿٨١﴾

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159 The word "**الأجل**" means term-limit, see **اللسان**!

160 The word "wrongs" has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*!

161 The word "**مشيّدة**" = "*mushayyadh*" is an *adjective* describing *well, loftily built and covered by calcite*! See **اللسان**!

162 The word "**حفيظ**" is rooted in "**حفظ**" = "kept-up" not just "kept, or maintained," or even "guarded!" *Merriam Webster's Dictionary* puts "keep up" as: "to *stay even* (as in *acts of strength, endurance, or speed*) *although he was small he could keep up with the larger boys in sports*!" (*Emphasis is added*)!

163 The word "**برزوا**" means they *noticeably* went forth, *not* just they went forth!

164 The word "**بيّت**" = *harbored by night*, i.e. slept over it, implying *scheming* to *alter* it! See **الطبري**!

165 Harbored means: entertained or nourished a specified thought or feeling!

166 The *hidden* pronoun in "**تقول**" carries *dual* meaning: (1) what *you said to them*, or (2) what *they said to you*! That is they *changed* what *you told them* or they *changed* what *they told you*! **See الدّر المصون، لـ احمد الحلبي!**

82. Do then not they[z] ruminate The Qur'an[x]; and had [*it*[x]] been from *ende* (*springing of*) other than Allah surely they[z] (*would have*) found in it[x] difference multitudinous.	أَفَلَا يَتَدَبَّرُونَ ٱلْقُرْءَانَ ۚ وَلَوْ كَانَ مِنْ عِندِ غَيْرِ ٱللَّهِ لَوَجَدُوا۟ فِيهِ ٱخْتِلَٰفًا كَثِيرًا ﴿٨٢﴾
83. And if came (*to*) them a matter[x] of [the] security or [the] fear[167] they[z] broadcasted by it[x]; and had *raddo*[168] (*forthwith-returned they*[z] *it*[x]) to the messenger and to the command-possessors of them surely knew it[x] who[r] they[z] deduce it[x] of them; and *lawla* (*had it not been for*) Allah's munificence on you[z] and His mercy[w] surely you[z] (*would have*) *ettaba'atom* (*closely-followed you*[c]) the Satan save a few.	وَإِذَا جَآءَهُمْ أَمْرٌ مِّنَ ٱلْأَمْنِ أَوِ ٱلْخَوْفِ أَذَاعُوا۟ بِهِۦ ۖ وَلَوْ رَدُّوهُ إِلَى ٱلرَّسُولِ وَإِلَىٰٓ أُو۟لِى ٱلْأَمْرِ مِنْهُمْ لَعَلِمَهُ ٱلَّذِينَ يَسْتَنۢبِطُونَهُۥ مِنْهُمْ ۗ وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ لَٱتَّبَعْتُمُ ٱلشَّيْطَٰنَ إِلَّا قَلِيلًا ﴿٨٣﴾
84. So let-mutually fight [*you*[s]] in Allah's path; not (*to be*) charged [*you*[s]] except your[t] self[w]; and let-incite [*you*[s]] the believers *asa* (*craving a deed beyond one's means/ may*) Allah to check *ba'asa* (*warfare/ might*) (*of*) whom[r] unbelieved they[z]; and Allah (*is*) harder *Ba'asan* (= *ba'asa*) and harder *tankeelan* (*punishing-determent*).	فَقَٰتِلْ فِى سَبِيلِ ٱللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ ۚ وَحَرِّضِ ٱلْمُؤْمِنِينَ ۖ عَسَى ٱللَّهُ أَن يَكُفَّ بَأْسَ ٱلَّذِينَ كَفَرُوا۟ ۚ وَٱللَّهُ أَشَدُّ بَأْسًا وَأَشَدُّ تَنكِيلًا ﴿٨٤﴾
85. Whoever [*he*] intercedes a *hasanatan*[w] (*meritorious-deed*)[w] intercession[w] for him is a lot[169] of it[w]; and whoever [*he*] intercedes a *sayyeatan*[w] (*demeritorious-deed*)[w] intercession[w] for him is a *keflon*[170] (*sufficient portion/-similar*) of it[w]; and Allah [was] over everything *Muqeetan*[171] (*Omnipotent/-Sustainer of time and place for all things*).	مَّن يَشْفَعْ شَفَٰعَةً حَسَنَةً يَكُن لَّهُۥ نَصِيبٌ مِّنْهَا ۖ وَمَن يَشْفَعْ شَفَٰعَةً سَيِّئَةً يَكُن لَّهُۥ كِفْلٌ مِّنْهَا ۗ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ مُّقِيتًا ﴿٨٥﴾
86. And if (*had been*) greeted you[z] by a greeting[w] then let-greet you[z] by *ahsa'na*[172] (*excellenter*) than it[w] or *ruddo*[173] (*let-you*[z] *forthwith-return it*[w]); verily Allah [was] over every-thing *Haseeban* (*meticulous Reckoner*).	وَإِذَا حُيِّيتُم بِتَحِيَّةٍ فَحَيُّوا۟ بِأَحْسَنَ مِنْهَآ أَوْ رُدُّوهَآ ۗ إِنَّ ٱللَّهَ كَانَ عَلَىٰ كُلِّ شَىْءٍ حَسِيبًا ﴿٨٦﴾
87. Allah; no an *elaha* (*a deity*) except Him; surely assuredly[174] gathers you[z] [*He*] to The *Qeyamatey's*[w] (*Judgment's*) Day[x] no suspicion (*is*) in it[x]; and who[a] (*is*) *assdaqo* (*more truthful*) than Allah a discourse.	ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ۚ لَيَجْمَعَنَّكُمْ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ لَا رَيْبَ فِيهِ ۗ وَمَنْ أَصْدَقُ مِنَ ٱللَّهِ حَدِيثًا ﴿٨٧﴾
88. So what (*is*) for you[b] in the hypocrites *fe'a'tay'ne*[w] (*two: bands/ parties/ groups*)[w]; and Allah relapsed/inverted	۞ فَمَا لَكُمْ فِى ٱلْمُنَٰفِقِينَ فِئَتَيْنِ وَٱللَّهُ أَرْكَسَهُم بِمَا كَسَبُوٓا۟ ۚ أَتُرِيدُونَ أَن

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[167] Some Arabic linguists said that: "الخوف"= "القتل!" See تاج العروس and اللسان!

[168] The word "ردّوه" is rooted in "ردّ" meaning *forthwith-returned*; example the greeting must be "*forthwith- retuned*," as in this *Ayah*: "And when (*had*) been greeted you[z] by a greeting[W] then let-you[z] greet by better than it[W] or let-you[z] forthwith-return it[w]." (*S* 4: 86)!

[169] The Arabic word "نصيب"= "*nasseeb*" has several meanings, among them: (1) a lot as in luck; (2) a *portion or a share of something*. Thus, "نصيب" is *different* from "كفل" as noted in footnote 1021 next.

[170] The word "كفل"= "*keflon*" has several meanings, among them; ***sufficient***: (1) a portion, (2) like, equal, or similar (*to an already established sum of a certain quantity or quality*). Also see الراغب و اللسان

[171] The Arabic word "مُقيتًا"= "*Muqeetan*" has more than one meaning, (1) omnipotent (2) sustainer; (3) keeper; (4) witness; (5) determiner of time and place for all things.

[172] The word أحسن =*ahsane* =excellenter!

[173] The word "رُدّوها" is rooted in "ردّ", see footnote 1018 above regarding "ردّ"!

[174] The "ل" in "ليجمعن" is a *juratory* "ل"= "ل القسم" *amounting* to= "التأكيد," i.e. *affirmation*, *expressed* here by "*assuredly*"!

them by what they[z] earned; do you[z] want to divinely-guide whom[p] Allah misled; and whom[p] Allah misleads so never you[g] find for him a path.	تَهْدُوا۟ مَنْ أَضَلَّ ٱللَّهُ ۖ وَمَن يُضْلِلِ ٱللَّهُ فَلَن تَجِدَ لَهُۥ سَبِيلًا ﴿٨٨﴾
89. Longed[175] they[z] if[176] you[z] (*were to*) unbelieve as they[z] unbelieved so you[z] be coequal; so let-not *tatta-khetho*[177] (*you[z] take and make*) of them *aw'leyaa*[178] (*guardians/allies*) until they[z] emigrate in Allah's path; then *en* (*if*) they[z] diverted then let-take them you[z] and let-kill them you[z] whence you[z] found them; and let-not *tattakhetho*[179] (*you[z] take and make*) of them *waleyyan*[180] (*guardian/ally*) and neither *nasseeran* (*iterative succorer*).	وَدُّوا۟ لَوْ تَكْفُرُونَ كَمَا كَفَرُوا۟ فَتَكُونُونَ سَوَآءً ۖ فَلَا تَتَّخِذُوا۟ مِنْهُمْ أَوْلِيَآءَ حَتَّىٰ يُهَاجِرُوا۟ فِى سَبِيلِ ٱللَّهِ ۚ فَإِن تَوَلَّوْا۟ فَخُذُوهُمْ وَٱقْتُلُوهُمْ حَيْثُ وَجَدتُّمُوهُمْ ۖ وَلَا تَتَّخِذُوا۟ مِنْهُمْ وَلِيًّا وَلَا نَصِيرًا ﴿٨٩﴾
90. Except whom[r] they[z] join to a people between you[z] and [between] them a *meethaqon*[x181] (*ratified-covenant*)[x] or they[z] came (*to*) you[b] strained[w] their chests[x] to mutually fight you[b] or mutually fight their people; and had Allah willed verily He (*would have*) empowered them over you[b]; then surely they[z] (*would have*) mutually fought you[b]; so *en* (*if*) they[z] withdrew-/isolated (*from*) you[b] so not fought[182] you[b] they[z] and they[z] cast to you[b] the *salama* (*submission/reconciliation-/peace*) then not made Allah for you[b] on them a path.	إِلَّا ٱلَّذِينَ يَصِلُونَ إِلَىٰ قَوْمٍۭ بَيْنَكُمْ وَبَيْنَهُم مِّيثَٰقٌ أَوْ جَآءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَن يُقَٰتِلُوكُمْ أَوْ يُقَٰتِلُوا۟ قَوْمَهُمْ ۚ وَلَوْ شَآءَ ٱللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَٰتَلُوكُمْ ۚ فَإِنِ ٱعْتَزَلُوكُمْ فَلَمْ يُقَٰتِلُوكُمْ وَأَلْقَوْا۟ إِلَيْكُمُ ٱلسَّلَمَ فَمَا جَعَلَ ٱللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا ﴿٩٠﴾
91. Shall find you[z] others they[z] want to have security (*towards*) you[z] and to have they[z] security (*towards*) their people; everywhen[183] (*had been*) *ruddo* (*forthwith-returned they[z]*) to the *fetna'te*[w] (*warring/tumult/unbelief*)[w] they[z] (*had been*) relapsed/inverted in it[w]; so *en*(*if*) not they[z] withdrew/isolated (*from*) you[b] and they[z] cast/offered you[z] not the *salama* (*submission-reconciliation/peace*) and they[z] checked not their hands[w184] then let-take them you[z] and let-kill them you[z] whence you[z] grabbed[185]	سَتَجِدُونَ ءَاخَرِينَ يُرِيدُونَ أَن يَأْمَنُوكُمْ وَيَأْمَنُوا۟ قَوْمَهُمْ كُلَّ مَا رُدُّوٓا۟ إِلَى ٱلْفِتْنَةِ أُرْكِسُوا۟ فِيهَا ۚ فَإِن لَّمْ يَعْتَزِلُوكُمْ وَيُلْقُوٓا۟ إِلَيْكُمُ ٱلسَّلَمَ وَيَكُفُّوٓا۟ أَيْدِيَهُمْ فَخُذُوهُمْ وَٱقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ ۚ وَأُو۟لَٰٓئِكُمْ جَعَلْنَا لَكُمْ

[175] The word "ودّوا," translated as "*longed they*" means an earnest, heartfelt desire, especially for something *beyond reach*! That is to say: what many long for is *not* going to happen!

[176] See the *Lexicon* attached to this *Translation* regarding "لو!"

[177] The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore, "إتّخذ" is *always* taking *and presuming something* about what was taken! Thus, it is *not* just the mere *taking*!

[178] The word "أولياء" could also mean in certain constructs: friends, protectors, allies!

[179] Ibid!

[180] The word "ولياً" could mean: friend, protector, or guardian/ally!

[181] The word "ميثاق"="*assured covenant*" and "عهد"=covenant. See the *Lexicon* attached to this *Translation*!

[182] See the *Lexicon* attached to this *Translation* regarding the effect of the particle "لم" which *changes* the *present* tense to a *past* tense!

[183] The particle "ما" has many meanings, among them "time," كل ما أمطرت برد الجو .

[184] The particle "لم" *applies* to: *isolated*, *offered*, and *checked* respectively! See إعراب القرآن، لمحمود صافي

[185] The word "ثقفتموهم" rooted in "ثقف" which stands for several meanings: (1) met, (2) grabbed, (3) sighted due to sharp vision by the seer, that is "صادف" "ظفر به," "أدركه ببصره لحدة في النظر," respectively! See اللسان and البصائر! I chose "*grabbed*" as it obviously *includes* "met" and "sighted" as you cannot grab without "sighting" and "meeting!"

them; and *ulaekum*[186] (*collective-those there/those*), We made for you[b] over them an authority manifester.	عَلَيْهِمْ سُلْطَانًا مُّبِينًا ﴿٩١﴾
92. And not [was] for a believer to kill a believer except mistakenly[187]; and whoever kills [*he*] a believer mistakenly then freeing a neck[w188] *mua'mena'ten*[w] (*he who attained age of doing the prescribed: Prayer and fasting*)[w] and a *de'yaton*[w] (*compensatory-blood-money*)[w] handed-over[w] to his family[w] except if that *yassaddaqo* (*recipients remit as charity*); then *en* (*if*) [was] [*he*] of a people foe[189] for you[b] while he is a believer then freeing a neck[w] *mu'amena'ten*;[190] and so *en* [was] [*he*] of a people between you[b] and [between] them a *meethaqon*[x191] (*ratified-covenant*)[x] then *de'yahton* handed over[w] to his family[w] (*victim's*) and freeing a neck[w] *mu'amena'ten*; then whoever [*he*] found not (*the wherewithal*) then fasting two consecutive months a relentment[w] from Allah and Allah [was] Omniscient *Hakeeman*[192] (*infinite hekmah*[193] *Possessor*).	وَمَا كَانَ لِمُؤْمِنٍ أَن يَقْتُلَ مُؤْمِنًا إِلَّا خَطَأً ۚ وَمَن قَتَلَ مُؤْمِنًا خَطَأً فَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ وَدِيَةٌ مُّسَلَّمَةٌ إِلَىٰ أَهْلِهِ إِلَّا أَن يَصَّدَّقُوا ۚ فَإِن كَانَ مِن قَوْمٍ عَدُوٍّ لَّكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ ۖ وَإِن كَانَ مِن قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم مِّيثَاقٌ فَدِيَةٌ مُّسَلَّمَةٌ إِلَىٰ أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ فَمَن لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِّنَ اللَّهِ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٩٢﴾
93. And whoever [*he*] kills a believer intentionally then his requital (*is*) Hell[w] immortal [*he*] (*is*) in it[w]; and ired on him Allah and [*He*] cursed him and [*He*] prepared for him a great torment.	وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا ﴿٩٣﴾
94. O you, who[r] they[z] believed if struck/peregrinated you[c] in Allah's path then let-verify you[z] and let-not say you[z] for whom[p] [*he*] cast/offered [to] you[b] the peace: not you[g] (*are*) a believer *tabtaghona*[194] (*earnestly-quest you*[z]) the life[w] (*of*) the world's[w] transients; hence[195] *enda* (*by munificence of/by Rule of*) Allah multitudinous spoils; like *tha'leka* (*afar-that-it*)[x] you[c] were of before; then *manna*[196] ([*He*] *graced His boon*[w]) Allah on you[b]; so let-verify you[z]; verily Allah [was] by what you[z] work (*is*) Proficient.	يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْقَىٰ إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا فَعِندَ اللَّهِ مَغَانِمُ كَثِيرَةٌ ۚ كَذَٰلِكَ كُنتُم مِّن قَبْلُ فَمَنَّ اللَّهُ عَلَيْكُمْ فَتَبَيَّنُوا ۚ إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿٩٤﴾
95. Not level/even the sitters of the believers other than the *dhara're* (*plight/affliction*) possessors and the *Mojahedoona* (*the earnest fighters*) in Allah's path by	لَّا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنفُسِهِمْ ۚ فَضَّلَ

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186 The word "*ulaekum*"= "أولائكم" is a *noun of indication* for the *plural masculine or feminine meaning all those there*!
187 That is to say: circumstantially or accidentally.
188 The expression "*freeing a neck*[w]" is an Arabic *tongue* expression meaning: *freeing a slave*; in this case a *believer slave* to be freed. The word "*neck*[w]" is a *feminine gender*, hence "*neck* [w]" and so its referent "*mu'amenah*" is *not* a "*she-believer*" *per se*, but *any he-who reached the age of performing the prescribed Prayer and fasting* of *Ramadhan*, according to a great majority of scholars!
189 The word "عدو," in *Arabic* is used for: (1) *singular* and (2) *plural* and (3) "*multitudinous foe*," see اللسان and الهادي!
190 Regarding the word "*mu'amenah*" see to the explanation of footnote 1037 above!
191 The word "ميثاق"="*assured covenant*" and "عهد"=covenant. See the *Lexicon* attached to this *Translation*!
192 See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم!"
193 See the *Lexicon* attached to this *Translation* for "*hekma*!"
194 The word "إبتغى"= "طلب حثيثا" meaning: *earnestly quested*!
195 The "فـ" in "فعنده" is "تعليلية," i.e. indicative of "cause or reason!" See أعراب القرآن، لمحمود صافي!
196 The word "مَنّ" in "يَمُنّ" means "انعمة يُنعِمُها!" That a "*boon* He *graces it*!"

their possessions and their selves[w] preferred Allah the *Mojahedeena* by their possessions and their selves [w] over the sitters a rank [w]; and each Allah promised the Paradise [w]; and Allah preferred the *Mojahedeena* over the sitters a great remuneration.	ٱللَّهُ ٱلْمُجَٰهِدِينَ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ عَلَى ٱلْقَٰعِدِينَ دَرَجَةً ۚ وَكُلًّا وَعَدَ ٱللَّهُ ٱلْحُسْنَىٰ ۚ وَفَضَّلَ ٱللَّهُ ٱلْمُجَٰهِدِينَ عَلَى ٱلْقَٰعِدِينَ أَجْرًا عَظِيمًا ﴿٩٥﴾
96. Ranks[w] from Him and a forgiveness[w] and a mercy;[w] and Allah [was] *Ghafooran* (*iterative-Forgiver*) *Raheeman* (*iterative mercy Giver*).	دَرَجَٰتٍ مِّنْهُ وَمَغْفِرَةً وَرَحْمَةً ۚ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿٩٦﴾
97. Verily whom[r] *tawaffahum*[197] (*receive them while dying*) the angels[198] (*while they are*) *dha'leme*[199] (*he-they injustice-doers*) (*to*) their selves[w] said they[z]: in what were you[z]; said they[z]: we were *mustadh'afeena*[200] (*deemed weaklings*) in the land;[w] said they[z] (*the angels*): has (*it*[w]) not been Allah's Earth[w] vast so you[z] emigrate in it[w]; so those, their abode/lodging (*is*) Hell [w] and fouled-she [y] a destiny.	إِنَّ ٱلَّذِينَ تَوَفَّىٰهُمُ ٱلْمَلَٰٓئِكَةُ ظَالِمِىٓ أَنفُسِهِمْ قَالُوا۟ فِيمَ كُنتُمْ ۖ قَالُوا۟ كُنَّا مُسْتَضْعَفِينَ فِى ٱلْأَرْضِ ۚ قَالُوٓا۟ أَلَمْ تَكُنْ أَرْضُ ٱللَّهِ وَٰسِعَةً فَتُهَاجِرُوا۟ فِيهَا ۚ فَأُو۟لَٰٓئِكَ مَأْوَىٰهُمْ جَهَنَّمُ ۖ وَسَآءَتْ مَصِيرًا ﴿٩٧﴾
98. Except the *mustadh'afeena*[201] (*deemed weaklings*) of the men and [the] women and the children, (*that*) they [z] cannot (*do*) a scheme and nor *yahtadoona* (*they who find and accept the divine-guidance*) a path.	إِلَّا ٱلْمُسْتَضْعَفِينَ مِنَ ٱلرِّجَالِ وَٱلنِّسَآءِ وَٱلْوِلْدَٰنِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا ﴿٩٨﴾
99. So those *asa*[202] (*craving a deed beyond one's means/ may*) Allah that [*He*] pardons *a'n*[203] (*regarding*) them; and Allah [was] *Affowwan* (*iterative Pardoner*) *Ghafooran* (*iterativeForgiver*).	فَأُو۟لَٰٓئِكَ عَسَى ٱللَّهُ أَن يَعْفُوَ عَنْهُمْ ۚ وَكَانَ ٱللَّهُ عَفُوًّا غَفُورًا ﴿٩٩﴾

197 This is yet another of the Arabic *tongue* expression: "**تتوفاهم الملائكة**" "*receive or have received their souls the angels*," a sort of euphemism for those people who *are dying but not yet dead*!

198 Here again "*the angels*," in the plural, may mean, and Allah knows best, the angel of death.

199 See the *Lexicon* attached to this *Translation* for "**ظالم**"="**فاعل الظلم**"= "*injustice-doer*" and "**ظلم**"= "*wronged*!"

200 See the *Lexicon* attached to this *Translation* for the effect of the letter **س** when added to a word!

201 Ibid!

202 The word "*asa*" has many *implicative* meanings, see the *Lexicon* attached to this *Translation*!.

203 See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition "**عن**!"

100. And whoever [*he*] emigrates in Allah's path [*he*] finds in the land [w]/Earth [w] *moraghaman*[204] (*route*/-*escape*) many and an expanse [w] and whoever [*he*] egresses from his house immigrant to Allah and His messenger afterwards overtakes him the death then *qad*(*already and affirmatively*) fell his remuneration on Allah; and Allah [was] *Ghafooran* (*iterative-Forgiver*) *Raheeman* (*iterative mercy Giver*).	وَمَن يُهَاجِرْ فِى سَبِيلِ ٱللَّهِ يَجِدْ فِى ٱلْأَرْضِ مُرَٰغَمًا كَثِيرًا وَسَعَةً ۚ وَمَن يَخْرُجْ مِنۢ بَيْتِهِۦ مُهَاجِرًا إِلَى ٱللَّهِ وَرَسُولِهِۦ ثُمَّ يُدْرِكْهُ ٱلْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُۥ عَلَى ٱللَّهِ ۗ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ١٠٠
101. And if struck/peregrinated you [c] in the Earth [w] then not on you [b] a *jonahon*[205] (*sin*) that you [z] shorten [of] the Prayer [w] *en*(*if*) you [c] feared/knew[206] that (*might*) *yaf'tenakum* (*engages you* [f] *in sinful/immoral/unpraised deed/say* you [b] who [r] unbelieved they [z]; verily the unbelievers they [z] [were] for you [b] a foe[207] manifester.	وَإِذَا ضَرَبْتُمْ فِى ٱلْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَقْصُرُوا۟ مِنَ ٱلصَّلَوٰةِ إِنْ خِفْتُمْ أَن يَفْتِنَكُمُ ٱلَّذِينَ كَفَرُوٓا۟ ۚ إِنَّ ٱلْكَٰفِرِينَ كَانُوا۟ لَكُمْ عَدُوًّا مُّبِينًا ١٠١
102. And if[208] you [g] [was]/were in them then *aqamta*[209] (*upheld/stood you* [h]) for them the Prayer [w] then let up a *ta'efa'ton* [w] (*band/-group/party*) [w] of them with you [g] and let take they [z] their weapons; then if they [z] kowtowed then let be they [z] from your [n] beyond/back; and let come another *ta'efa'ton* [w] not prayed they [z] then let-pray they [z] with you [g] and let-take they [z] their precaution and their weapons; longed[210] who [r] unbelieved they [z] if[211] you [z] neglect *a'n* (*regarding*) your [n] weapons and *amate'atey*[212] (*baggages*/-*furnishings*/*chattel-*/*things of utility for*) you [b] so they [z] tilt on you [b] one [w] tilt [w]; and no *jonaha*(*sin*) (*is*) on you [b] *en*(*if*) [was] by you [b] an annoyance of rain or you [c] were ill to lay aside your [n] weapons; and let-take you [z] your [n] precaution; verily Allah prepared for the unbelievers a humiliative torment.	وَإِذَا كُنتَ فِيهِمْ فَأَقَمْتَ لَهُمُ ٱلصَّلَوٰةَ فَلْتَقُمْ طَآئِفَةٌ مِّنْهُم مَّعَكَ وَلْيَأْخُذُوٓا۟ أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا۟ فَلْيَكُونُوا۟ مِن وَرَآئِكُمْ وَلْتَأْتِ طَآئِفَةٌ أُخْرَىٰ لَمْ يُصَلُّوا۟ فَلْيُصَلُّوا۟ مَعَكَ وَلْيَأْخُذُوا۟ حِذْرَهُمْ وَأَسْلِحَتَهُمْ ۗ وَدَّ ٱلَّذِينَ كَفَرُوا۟ لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُم مَّيْلَةً وَٰحِدَةً ۚ وَلَا جُنَاحَ عَلَيْكُمْ إِن كَانَ بِكُمْ أَذًى مِّن مَّطَرٍ أَوْ كُنتُم مَّرْضَىٰٓ أَن تَضَعُوٓا۟ أَسْلِحَتَكُمْ ۖ وَخُذُوا۟ حِذْرَكُمْ ۗ إِنَّ ٱللَّهَ أَعَدَّ لِلْكَٰفِرِينَ عَذَابًا مُّهِينًا ١٠٢
103. Then if finished you [z] the Prayer [w] then let-remember you [z] Allah (*manneristically*)[213] standing, sitting and	فَإِذَا قَضَيْتُمُ ٱلصَّلَوٰةَ فَٱذْكُرُوا۟ ٱللَّهَ

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[204] The word *moraghaman* ="مراغما," means a *route*, an *escape*, a *course*, or a *way*; thus, who intends to emigrate for the cause of Allah will find a "*route*" or an "*escape*," or a "*way*" and also will find some "*expanse*" once away from his/her current situation where he/she cannot practice his/her religion freely!

[205] See the *Lexicon* attached to this *Translation* for the meaning of the word "جناح" figuratively taken to symbolize the *inclination* to sin or the *sin* itself! So, no "جناح"= no sin!

[206] *Linguistically* the word "خاف" carries *dual* meanings: (1) *feared* and (2) *knew*! Both meanings could apply!

[207] The word "عدو," in *Arabic* is used for: (1) *singular* and (2) *plural* as well as (3) "*multitudinous foe*," see اللسان and الهادي!

[208] The particle "إذا" is a *future adverbial conditional* article hence it is "if" not "when!' also, [was] versus were!

[209] The superscript [h] for the ت in "أقمت" = "*upheld/stood up*"!

[210] The word "ودّ," translated as "*longed*" means an earnest, heartfelt desire, especially for something *beyond reach*! That is to say: what many long for is *not* going to happen!

[211] See the *Lexicon* attached to this *Translation* regarding "لو!"

[212] The word "أمتعة" = "*amate'a*" means: *baggages*, *furnishings*, *chattel*, *things for utility*! See the *Lexicon* attached to this *Translation* for elaboration!

[213] *Manneristically* is needed to *adjust for* a *lack* of *adverbs*(حال) or *absolute objective nouns*(مفعول مطلق), as *required* by the *Arabic text* for "*standing*" and "*sitting*," as *presently* there is *no* such thing as "*standingly*" or "*sittingly*," in English!

over your [n] sides; and if tranquilized[214]you [z] then *aqemo*[215] (*let-you*[z] *uphold/sustain the prescribed obligations of*) the Prayer[w], verily the Prayer[w] was-she[y] on the believers a writ appointed.	قِيَـٰمًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ ۚ فَإِذَا ٱطْمَأْنَنتُمْ فَأَقِيمُوا۟ ٱلصَّلَوٰةَ ۚ إِنَّ ٱلصَّلَوٰةَ كَانَتْ عَلَى ٱلْمُؤْمِنِينَ كِتَـٰبًا مَّوْقُوتًا ﴿١٠٣﴾
104. And let not *taheyno*[216] (*you*[z]: *weaken/love the world and have a dislike for death in the cause of Allah*) in *ebtegha'e* (*earnest-quest*) the people; *en* (*if*) be[x] you[z] pain so surely they [z] pain like what you [z] pain; and *tarjona* (*you*[z] *fear/hope*) from Allah what not *yarjona* (*they*[z] *hope/fear*); and Allah [was] Omniscient *Hakeeman*[217] (*infinite hekmah*[218] *Possessor*).	وَلَا تَهِنُوا۟ فِى ٱبْتِغَآءِ ٱلْقَوْمِ ۖ إِن تَكُونُوا۟ تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ ۖ وَتَرْجُونَ مِنَ ٱللَّهِ مَا لَا يَرْجُونَ ۗ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا ﴿١٠٤﴾
105. Verily We descended to you[g] The Book by the right to rule [*you*[s]] among the mankind by what Allah (*had*) shown you[g]; and let-not be [*you*[s]] for the betrayers *kha'sseeman* (*iterative pleader*).	إِنَّآ أَنزَلْنَآ إِلَيْكَ ٱلْكِتَـٰبَ بِٱلْحَقِّ لِتَحْكُمَ بَيْنَ ٱلنَّاسِ بِمَآ أَرَىٰكَ ٱللَّهُ ۚ وَلَا تَكُن لِّلْخَآئِنِينَ خَصِيمًا ﴿١٠٥﴾
106. And *estaghfer*[219] (*let-seek forgiveness* [*you* [s]]) (*from*) Allah; verily Allah [was] *Ghafooran* (*iterative-Forgiver*) *Raheeman* (*iterative mercy Giver*).	وَٱسْتَغْفِرِ ٱللَّهَ ۖ إِنَّ ٱللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿١٠٦﴾
107. And let-not dispute [*you* [s]] *a'n*[220] (*regarding*) whom [r] *yakhtanona*[221] (*they*[z] *commit perfidy*) (*to*) their selves; verily Allah loves not whom[p] [*he*] [was] *khawwanan* (*recurrent cheater*) *atheeman* (*iteratively sinner*).	وَلَا تُجَـٰدِلْ عَنِ ٱلَّذِينَ يَخْتَانُونَ أَنفُسَهُمْ ۚ إِنَّ ٱللَّهَ لَا يُحِبُّ مَن كَانَ خَوَّانًا أَثِيمًا ﴿١٠٧﴾
108. *Yastakhfona*[222] (*affirmably conceal they*[z]) from the mankind and not *yastakhfona* from Allah while He (*is*) with them *edh* (*while*)[223] *youbayyetona*[224] (*nocturnally harbor*[225]	يَسْتَخْفُونَ مِنَ ٱلنَّاسِ وَلَا يَسْتَخْفُونَ مِنَ ٱللَّهِ وَهُوَ مَعَهُمْ إِذْ

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214 The Arabic word "اطمأننتم," i.e. *tranquilized* of becoming freed from doubt, i.e. became certain with regards to the *faith*, after the Prayer and remembering "Allah standing, sitting and over your sides." That is versus "أمنتم" felt "*secured*" with respect to *potential* physical danger.

215 The word "أقيموا" is rooted in "أقام" =uphold/sustain/maintain!

216 The word "تَهِنُوا" is rooted in "وَهَنَ، أو وَهِنَ. فوَهَنَ أي ضَعُفَ، أو صار به وهناً
و الوهن هو الضعف وعدم القدرة على بذل الجهد.
و الوهن أيضاً، كما حدّده صلى الله عليه و سلّم، هو حب الدنيا و كراهية الموت في سبيل الله!
و وَهِنَ أي صار وَهناً او واهِناً أي ضعيف لا يقوى على بذل الجهد. لذلك وَهَنَ و وَهِنَ كل واحدة توصل المعنى ذاته. أنظر الهادي.
Therefore, the word "تَهِنُوا" *linguistically* has several meanings, *relevant* to us here are: "(1) weaken not you. (2) You love not the world and have a dislike for death in the cause of Allah's cause!" In English there is no way to express the word "تَهِنُوا" in one word per se! Hence, "تَهِنُوا" is best rendered, in my opinion as indicated above.

217 See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم!"

218 See the *Lexicon* attached to this *Translation* for "*hekma*!"

219 The word *istaghfer*="استغفر" = "اطلب الغفران" = "*let-seek forgiveness* [*you*[s]]!" In English there is *no seemly way* to say: "استغفر" *per se*! So I settled for saying: "[*let-seek forgiveness* [*you*[s]]!"

220 See the *Lexicon* attached to this *Translation* for the *various* meanings of the *prepositional* letter "عن!"

221 The phrase "*they*[z] *commit selves*[w] *perfidy*" for the Arabic word "يختانون" is meant to show that "يختانون" is different than "يخونون," as "يخونون, is simple "cheating;" but "يختانون" is much *stronger*, as it means *cheating on some thing one is entrusted to guard*!

222 The Arabic word "يستخفون" is translated as "*they affirmably conceal*." What is to be noted here is "يستخفون" is equivalent to "يخفون" but "يخفون" is although *linguistically* acceptable is *not* a *lofty* or an *elegant* term as "يستخفون," refer to تاج العروس. Also, see the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!

223 The particle "إذ" has *several meanings*, among them: *when*, *while*! See مغني اللبيب، ابن هشام!

assault they[z]) what not [*He*] delights of the say; and Allah[was] by what they[z] work Surrounder.	يُبَيِّتُونَ مَا لَا يَرْضَىٰ مِنَ ٱلْقَوْلِ ۚ وَكَانَ ٱللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا ﴿١٠٨﴾
109. Ha you[f] these disputed you[c] *a'n*(*regarding*) them in the life[w] (*of*) the world[w] so who[a] (*shall*) dispute Allah *a'n* them The *Qeyamatey's*[w] (*Judgment's*) Day; or who[a] (*shall*) be over them a custodian.	هَٰٓأَنتُمْ هَٰٓؤُلَآءِ جَٰدَلْتُمْ عَنْهُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا فَمَن يُجَٰدِلُ ٱللَّهَ عَنْهُمْ يَوْمَ ٱلْقِيَٰمَةِ أَم مَّن يَكُونُ عَلَيْهِمْ وَكِيلًا ﴿١٠٩﴾
110. And whoever [*he*] works an ill or [*he*] wrongs[226] (*to*) himself afterwards *yastaghfer*[227] ([*he*] *seeks forgiveness*) (*from*) Allah [*he*] finds Allah *Ghafooran* (*iterative Forgiver*) *Raheeman* (*iterative mercy Giver*).	وَمَن يَعْمَلْ سُوٓءًا أَوْ يَظْلِمْ نَفْسَهُۥ ثُمَّ يَسْتَغْفِرِ ٱللَّهَ يَجِدِ ٱللَّهَ غَفُورًا رَّحِيمًا ﴿١١٠﴾
111. And whoever [*he*] earns a sin[x] so verily only [*he*] earns it[x] on himself[w]; and Allah [was] Omniscient *Hakeeman*[228] (*infinite hekmah*[229] *Possessor*).	وَمَن يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُۥ عَلَىٰ نَفْسِهِۦ ۚ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا ﴿١١١﴾
112. And whoever [*he*] earns an offense[w]/inequity[w230] or a sin[x] afterwards [*he*] throws it[x] by an innocent[x231] verily *qad* (*already and affirmatively*) [*he*] encumbered a calumny and a sin manifester.	وَمَن يَكْسِبْ خَطِيٓـَٔةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِۦ بَرِيٓـًٔا فَقَدِ ٱحْتَمَلَ بُهْتَٰنًا وَإِثْمًا مُّبِينًا ﴿١١٢﴾
113. And *lawla* (*had it not been for*) Allah's munificence[x] on you[b] and His mercy[w] surely (*would have*) purposed[w] a *ta'efa'ton*[w] (*band/group/faction/party*)[w] of them to mislead you[g]; and not they[z] mislead except their selves[w] and not harm they[z]* you[g] of a thing; and Allah descended on you[g] The Book and the *hekmata*[w232] (*wisdom*)[w] and [*He*] taught you[g] what knew not you[g] and [was] Allah's munificence[x] on you[g] great.	وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكَ وَرَحْمَتُهُۥ لَهَمَّت طَّآئِفَةٌ مِّنْهُمْ أَن يُضِلُّوكَ وَمَا يُضِلُّونَ إِلَّآ أَنفُسَهُمْ ۖ وَمَا يَضُرُّونَكَ مِن شَىْءٍ ۚ وَأَنزَلَ ٱللَّهُ عَلَيْكَ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ ۚ وَكَانَ فَضْلُ ٱللَّهِ عَلَيْكَ عَظِيمًا ﴿١١٣﴾
114. No *khayra* (*goodness/worthiness/worship*) in much of their *najwa* (*secret-talk*) except who[p] [*he*] commanded by a charity[w] or a *ma'aroofen* (*popularly acceptable and not Sharey'ah disapproved maxim*) or a reconciliation among the mankind; and whoever [*he*] does *tha'leka* (*afar-that-it*)[x] *ebtegha'a* (*earnest-quest*) (*of*) Allah's gratification then will *nua'teyhe*([*We*] *accord/allot him*) a great remuneration.	۞ لَّا خَيْرَ فِى كَثِيرٍ مِّن نَّجْوَىٰهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَٰحٍۭ بَيْنَ ٱلنَّاسِ ۚ وَمَن يَفْعَلْ ذَٰلِكَ ٱبْتِغَآءَ مَرْضَاتِ ٱللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١١٤﴾
115. And whoever [*he*] mutually contends the messenger from after what manifested for him the divine-	وَمَن يُشَاقِقِ ٱلرَّسُولَ مِنۢ بَعْدِ مَا تَبَيَّنَ

[224] The word "بيّت" = *harbored by night*, i.e. slept over it, implying *scheming* to *alter* it! See الطبري!
[225] Harbored means: entertained or nourished a specified thought or feeling!
[226] The say: "يظلِمُ نفسَه"= "he does *injustice to himself*"= *he wrongs to himself*! The best I could find to say is: he wrongs *to* himself, but "to" is not part of the main text! So I enclosed it in a parenthesis!
[227] See footnote 1080 above regarding يستغفر!
[228] See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم!"
[229] See the *Lexicon attached* to this *Translation* for "*hekma*!"
[230] There is "خِطْءً" and "خَطيئة" both are "offenses" committed *intentionally* and therefore are *sins*! But "خِطْءً" is *masculine* and *singular* and "خَطيئة" is *feminine* and *singular*!
[231] That is "he who is *frees* of what he is *accused of or being associated to him*!"
* يضرّونك=each individually vis-à-vis يضروك = all, i.e. collectively!
[232] See the *Lexicon* attached to this *Translation* for *hekmah*!

guidance and *yattabe'a* ([*he*] *closely-follows*) other than the believers' path [*We*] affiliate him what [*he*] affiliated and *nussley*[233] ([*We*] *broil*) him (*on/by*) Hell^{w} and fouled-she^{y} a destiny.	لَهُ ٱلْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ ٱلْمُؤْمِنِينَ نُوَلِّهِۦ مَا تَوَلَّىٰ وَنُصْلِهِۦ جَهَنَّمَ وَسَآءَتْ مَصِيرًا ١١٥
116. Verily Allah forgives not (*to be*) partnered (*deities*) by Him and [*He*] forgives what (*is*) lesser than *tha'leka* (*afar-that-it*) ^{x} for whom ^{p} [*He*] wills; and whoever [*he*] partners (*deities*) by Allah so *qad* (*already and affirmatively*) strayed [*he*] afar stray.	إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ ۚ وَمَن يُشْرِكْ بِٱللَّهِ فَقَدْ ضَلَّ ضَلَٰلًۢا بَعِيدًا ١١٦
117. *En* (*not*) invoke they^{z} of lesser than/without Him except females[234]; and *en* they ^{z} invoke except a Satan *ma'reedan* (*obdurate/rebellious*).	إِن يَدْعُونَ مِن دُونِهِۦٓ إِلَّآ إِنَٰثًا وَإِن يَدْعُونَ إِلَّا شَيْطَٰنًا مَّرِيدًا ١١٧
118. Cursed him Allah and said [*he*]: surely assuredly[235] [*I*] (*take*[236] *and make*) from Your ^{t} *eba'de* (*worshippers/-submitters/slaves*) a lot *mafrodhan* (*ordainment made/-made obligatory*).	لَّعَنَهُ ٱللَّهُ ۘ وَقَالَ لَأَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَّفْرُوضًا ١١٨
119. And surely [*I*] assuredly (*shall*) mislead them; and surely [*I*] assuredly *umanneyohum*[237] (*shall arouse their unattainable desires of them*) and surely [*I*] (*shall*) assuredly command them so surely (*shall*) assuredly slit they^{z} the ears of the *an'aa'me*^{w}[238] (*cattle/sheep/goats-/and camels*)^{w}; and surely [*I*] (*shall*) assuredly command them so surely they ^{z} (*shall*) assuredly change Allah's creation; and whoever *yattakhethee*[239] (*he takes and makes*) the Satan *wa'leyan*[240] (*guardian/ally*) of without/lesser-than Allah so *qad* (*already and affirmatively*) lost [*he*] a manifester *khusra'nan*[241] (*perdition/waste/misguidance*).	وَلَأُضِلَّنَّهُمْ وَلَأُمَنِّيَنَّهُمْ وَلَءَامُرَنَّهُمْ فَلَيُبَتِّكُنَّ ءَاذَانَ ٱلْأَنْعَٰمِ وَلَءَامُرَنَّهُمْ فَلَيُغَيِّرُنَّ خَلْقَ ٱللَّهِ ۚ وَمَن يَتَّخِذِ ٱلشَّيْطَٰنَ وَلِيًّا مِّن دُونِ ٱللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُّبِينًا ١١٩
120. Promises them [*he*] and *youmanneyhum* (*he assuredly arouses the unattainable desires of them*); and not promises them the Satan except beguilement.	يَعِدُهُمْ وَيُمَنِّيهِمْ ۖ وَمَا يَعِدُهُمُ ٱلشَّيْطَٰنُ إِلَّا غُرُورًا ١٢٠
121. Those their abode/lodging (*is*) Hell^{w} and they^{z} find not *a'n*(*off/regarding*) it^{w} a *ma'heessa* (*an escaping-place*).	أُو۟لَٰٓئِكَ مَأْوَىٰهُمْ جَهَنَّمُ وَلَا يَجِدُونَ عَنْهَا مَحِيصًا ١٢١
122. And who ^{r} they ^{z} believed and they ^{z} worked the righteous-works^{w} [*We*] shall admit them (*in*) paradise^{w}-/gardens^{w} run^{w} from under it^{w} the rivers immortals	وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ سَنُدْخِلُهُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا

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233 The word "نصليه" *transliterated* "*nusley*" here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely heated Fire!

234 Many of the pagan Arabs' idols were females.

235 The "ل" in "لأتّخذنّ," in *Ayah* 116, and also "لأضلنّهم," "لأمنينهم," "ليبتكن," "لآمرنهم," "ليغيرن," in the next *Ayah* 119, all are *juratory* "ل" = "ل القسم" *amounting* to = "التأكيد," i.e. *affirmation*, expressed in all cases by "*assuredly*"!

236 The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore "إتّخذ" is always taking *and making some thing* of what was taken! Thus, it is *not* just the mere *taking*!

237 The word "التمنّي" for a thing means *desiring* that thing *for which there is no hope of it happening*!

238 The word "*the an'am*" ="ألأنعام" or "*neam*" "نعم" means those animals that have *cloven hoof* (*foot*) and an *udder*, such as the *camel*, the *cow*, the *sheep*, the *goat*, etc. In Arabic: "كل ذى خِلف و ظِلف" = *cattle, sheep, goats, and camels*!

239 The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore, "إتّخذ" is *always* taking *and presuming some-thing* about what was taken! Thus, it is *not* just the mere *taking*!

240 The word "وليّ" could also mean: a friend, or a protector!

241 The word "الخسران," *linguistically* in The Qur'an has *various* senses, such as "*waste*" or as in here it means *misguidance/perdition*! See the *Lexicon* attached to this *Translation* for details! Also see البصائر!

they[z] (*are*) in it[w] forever; Allah's promise (*is*) (*absolute*)-right[242]; and who[a] (*is*) *assdaqo* (*more faithful/truer*) than Allah's *qeelan*[243] (*responsive/-assertive say*).	ٱلْأَنْهَـٰرُ خَـٰلِدِينَ فِيهَآ أَبَدًا ۖ وَعْدَ ٱللَّهِ حَقًّا ۚ وَمَنْ أَصْدَقُ مِنَ ٱللَّهِ قِيلًا ﴿١٢٢﴾
123. Neither by your[n] longings and nor the book's folks longings; whoever [*he*] works ill[x] (*is*) requited [*he*] by it[x]; and [*he*] finds not for him of lesser than Allah a *wa'leyan* (*guardian/ally*) and nor a *na'seeran* (*multitudinous-succorer*).	لَّيْسَ بِأَمَانِيِّكُمْ وَلَآ أَمَانِىِّ أَهْلِ ٱلْكِتَـٰبِ ۗ مَن يَعْمَلْ سُوٓءًا يُجْزَ بِهِۦ وَلَا يَجِدْ لَهُۥ مِن دُونِ ٱللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٢٣﴾
124. And whoever [*he*] works the righteous-works[w] of a male or a female while he (*is*) a believer so those they[z] enter the Paradise [w] and not *yodh'lamoona*[244] (*to be wronged they*[z]) a *na'qeera*[245] (*tiny dot on the head cap of the date-stone*).	وَمَن يَعْمَلْ مِنَ ٱلصَّـٰلِحَـٰتِ مِن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ فَأُو۟لَـٰٓئِكَ يَدْخُلُونَ ٱلْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا ﴿١٢٤﴾
125. And who[a] (*is*) *ahsa'no*[246] (*perfecter and beautifuler*) religiously than whom[p] [*he*] consigned his face[247] for Allah while he (*is*) a benefactor and *ettaba'a* ([*he*] *closely-followed*) *Ebraheema's* (*Abraham*) 's sect[w]/faith,[w] *haneefan*[248] (*soundly inclined he*); and *ittakhatha*[249] (*took and made*) Allah *Ebraheem khaleylan*[250] (*ultimate-faithful friend*).	وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُۥ لِلَّهِ وَهُوَ مُحْسِنٌ وَٱتَّبَعَ مِلَّةَ إِبْرَٰهِيمَ حَنِيفًا ۗ وَٱتَّخَذَ ٱللَّهُ إِبْرَٰهِيمَ خَلِيلًا ﴿١٢٥﴾
126. And for Allah what (*are*) in the Heavens [w] and what (*are*) in the Earth[w]; and Allah [was] by every-thing Surrounder.	وَلِلَّهِ مَا فِى ٱلسَّمَـٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۚ وَكَانَ ٱللَّهُ بِكُلِّ شَىْءٍ مُّحِيطًا ﴿١٢٦﴾
127. And *yestaftonaka* (*they* [z] *seek situationally apt and wise opinion of you* [g]) in the women; let-say [*you* [s]]: Allah *youfteykum* ([*He*] *issues situationally apt and wise opinion to you*[b]) in them[y] and what (*is being*) recited on you[b] in The Book in the women-orphans whom [v] not *toa'tonahunna* (*you*[z] *accord/give them*[y]) what (*was*) written (*decreed*) for them[y] and you[z] wish to marry them[y] and the *mustadh'afeena*[251] (*deemed weaklings*) of the children	وَيَسْتَفْتُونَكَ فِى ٱلنِّسَآءِ ۖ قُلِ ٱللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ فِى ٱلْكِتَـٰبِ فِى يَتَـٰمَى ٱلنِّسَآءِ ٱلَّـٰتِى لَا تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَن تَنكِحُوهُنَّ وَٱلْمُسْتَضْعَفِينَ مِنَ

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242 The Arabic text says: "**حقا**," not "**حق**," i.e. the word "**حقا**,"= absolute objective noun, used for *strengthening*; *indicating that such a right*, and Allah knows best, *is an emphatic* right. See **إعراب القرآن، لمحمود صافي**!

243 The word "**قيلا**" is the *pronounced say* and also it is *the assertive response* to a pronounced say! In this case, it means and Allah knows best, Allah's say is *emphatically and assuredly truer* than any other!

244 The word "wrongs" has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*!

245 The word "*nageera*" = "**نقيرا**" means: a tiny dot on the head cap of the date-stone, i.e. *very minuscule* value; example of *paucity* for contemptible sum.

246 There is no English word for **أحسن** =*ahsane*! Both words *perfecter* and *beautifuler* are in their *adjective* sense!

247 The Qur'anic diction "*consigned his face*" is an Arabic *tongue* expression meaning *determinedly moved towards* (in this case) *Allah* and *he submissively gave up himself* for Allah's care and His cause's endeavor; "his face" means "his entity!'

248 The word "**حنيفا**" = "**ميلا**" is an *adverbial* construct, hence "leanly!" See **إعراب القرآن، لمحمود صافي**! The "*leaning*" is *to the sound religion or faith* of Ibraheem's (*Abraham's*); as he *leaned away* from his people's faith which was based on *multiple* idols' worships!

249 The word "**إتّخذ**" from "**الإتخاذ**", see footnote 1087 above!

250 The word "**خلّة**" is "*ultimate-faithful-friendship*," i.e. friendship without any "**خلل**"= *defect*! *English* as well as *Arabic-English* dictionaries almost *all* do *not* have an entry for "**خلّة**!" They come closest to it in the opinion of the authors of such a few dictionaries by saying "*intimate-friendship*" or *friendship without defect*! Clearly *intimate*, although gives the sense of "*closeness and sincerity*" it also caries with it the *unacceptable* open expression of "*sexual relation*," hence making such entry as *useless and invalid* in terms of "**خلّة**" as stated in The Qur'an. That is why I chose to express "**خلّة**" as "*ultimate-faithful-friendship*!"

251 See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!

and to up/sustain you [z] for the orphans by the *qestte*[252] (*removal of injustice and rendering absolute-justice*) and what you [z] do of a *khayren*[x] (*lawful: goodness-/worthiness/provision/worship*) so verily Allah [was] by it[x] Omniscient.	ٱلْوِلْدَٰنِ وَأَن تَقُومُوا۟ لِلْيَتَٰمَىٰ بِٱلْقِسْطِ ۚ وَمَا تَفْعَلُوا۟ مِنْ خَيْرٍ فَإِنَّ ٱللَّهَ كَانَ بِهِۦ عَلِيمًا ﴿١٢٧﴾
128. And *en* (*if*) a woman [feared/knew]-she [y253] of her *ba'a'le* (*husband/lord/owner*) a *noshozan* (*disdainfully upraise in recalcitrance*) or a shunning then no *jonaha*[254] (*sin*) (*is*) on them both to both reconcile between them both arrant reconciliation [x255] and the reconciliation [x] (*is*) *khayron* (*superior/worthier*); and *uhdherat* (*had been presented she*[y] *predeterminedly vis-à-vis time and place*) the selves[w] (*of*) the *shuhha*[256] (*stingers, stinters towards doing what is dutiful*); and if *tohseno* (*you*[z] *render: meritorious deeds/says*) and *tattaqo* (*you* [z] *reverentially guard not to displease Allah*) then verily Allah [was] by what you[z] work Proficient.	وَإِنِ ٱمْرَأَةٌ خَافَتْ مِنۢ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَآ أَن يُصْلِحَا بَيْنَهُمَا صُلْحًا ۚ وَٱلصُّلْحُ خَيْرٌ ۗ وَأُحْضِرَتِ ٱلْأَنفُسُ ٱلشُّحَّ ۚ وَإِن تُحْسِنُوا۟ وَتَتَّقُوا۟ فَإِنَّ ٱللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٢٨﴾
129. And never can you[z] to *ta'adelo* (*you*[z] *equalize/be-just*) among the women albeit hankered you[c]; so let-not incline you[z] all the inclination[257]; so you[z] leave her as the overhang [w]/suspense [w258]; and *en* (*if*) you [z] reconcile and *tattaqo* (*you* [z] *reverentially guard not to displease Allah*) then verily Allah [was] *Ghafooran* (*iterative-Forgiver*) *Raheeman* (*iterative mercy Giver*).	وَلَن تَسْتَطِيعُوٓا۟ أَن تَعْدِلُوا۟ بَيْنَ ٱلنِّسَآءِ وَلَوْ حَرَصْتُمْ ۖ فَلَا تَمِيلُوا۟ كُلَّ ٱلْمَيْلِ فَتَذَرُوهَا كَٱلْمُعَلَّقَةِ ۚ وَإِن تُصْلِحُوا۟ وَتَتَّقُوا۟ فَإِنَّ ٱللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿١٢٩﴾
130 And *en* (*if*) both separate enriches[259] Allah each of His plenitude and [was] Allah *Wa'sean*[260] (*Furnisher of provision and mercy*), *Hakeeman*[261] (*infinite hekmah*[262] *Possessor*).	وَإِن يَتَفَرَّقَا يُغْنِ ٱللَّهُ كُلًّا مِّن سَعَتِهِۦ ۚ وَكَانَ ٱللَّهُ وَٰسِعًا حَكِيمًا ﴿١٣٠﴾
131. And for Allah what (*are*) in the Heavens[w] and what (*are*) in the Earth [w] and *laqad* (*verily, already and*	وَلِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ

252 See the *Lexicon* attached to this *Translation* for the *distinction between* "*al-qestt*"="**القسط**" and the *justice*="**العدل**."

253 *Linguistically* the word "**خاف**" carries *dual* meanings: (1) *feared* and (2) *knew*! Both meanings could apply!

254 See the *Lexicon* attached to this *Translation* for the meaning of the word "**جناح**" figuratively taken to symbolize the *inclination* to sin or the *sin* itself! So, no "**جناح**"= no sin!

255 The word "**صلحا**" is **مفعول مطلق**! Thus, it must be qualified to so indicate that, so *arrant* is affixed!

256 The word "*shuhha*"="**الشح**" *versus* "**البخل**" the two words are *too different*! "**الشح**" means *deficiency in obliging* towards what is *expected* or *presumed duty* or *responsibility*, where as "**البخل**" is *greed in giving wealth*! So, "*asshuhha*" is (*stinting towards doing what is dutiful*)! In a discussion of attempted reconciliation between the disputants: *husband* and *wife*, each appears to be *insisting* on their *individual rights*, *normally*, she for *his desertion* and he for *her recalcitrance*. So both have their "*shuhha entities*" *manifested*! However, the best path is as shown by the rest of this great *Ayah*, exemplified by the *kindness* and *ettaqwa* (*love and fear of Allah*). In other words, if *each will try* to overcome their *individual* "*covetous enmity*" and *try* to be *kind* to the other and have *taqwa*, of Allah, of course Allah is "*All Proficient*" of that, and He will reward each plentifully, as *reconciliation is good*, as so clearly stated in this great and instructive *Ayah*.

257 The Qur'anic diction "*not all the inclination*" is an Arabic *tongue* say, meaning: *beyond bounds*!

258 The Qur'anic diction "*overhang*[w]*/suspense*[w]" is an Arabic *tongue* saying meaning: *in an undecided status*!

259 That is Allah, by His leave, will exchange each with a satisfactory recompense of his/her needs.

260 The word "*wa'sean*" *is singular, masculine, subjective noun* with multiple meanings: (1) *Surrounder* of other things and *encompassing* them, (2) vastly spacious, (3) that which can comprehensively contain other thing! When the definite article "*the*" is prefixed to it, with a capital "T" and the word "*was'eon*" also with a capital "W," to make "*The Was'eo*" then it becomes *one* of Allah's most beautiful names, meaning Furnisher of provision and mercy to everything!

261 See the *Lexicon* attached to this *Translation* for an exposition on the words "**الحكيم**" and "**حكيم**!"

262 See the *Lexicon* attached to this *Translation* for "*hekma*!"

affirmatively) enjoined We whom[r] *oto* (*the*[z] *had been accorded/given*) the book of before you[b] and *eyyakum*[263] (*indeed including you*[b]) that *ettaqo* (*let reverentially guard you*[z] *not to displease*) Allah; and *en* (*if*) you[z] unbelieve so verily for Allah what (*are*) in the Heavens[w] and what (*are*) in the Earth[w]; and [was] Allah Rich *Ha'meedan*[264] (*multitudinous praised, iterative praiser*).	وَلَقَدۡ وَصَّيۡنَا ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ مِن قَبۡلِكُمۡ وَإِيَّاكُمۡ أَنِ ٱتَّقُواْ ٱللَّهَۚ وَإِن تَكۡفُرُواْ فَإِنَّ لِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۚ وَكَانَ ٱللَّهُ غَنِيًّا حَمِيدٗا ١٣١
132. And for Allah what (*are*) in the Heavens[w] and what (*are*) in the Earth[w] and sufficed by Allah Custodian.	وَلِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۚ وَكَفَىٰ بِٱللَّهِ وَكِيلًا ١٣٢
133. *En* (*if*) [*He*] wills [*He*] annuls/undoes you[b] O, you the mankind; and *ya'atey* ([*He*] *comes forth*) by others; and [was] Allah over *tha'leka* (*afar-that-it*)[x] Omnipotent.[265]	إِن يَشَأۡ يُذۡهِبۡكُمۡ أَيُّهَا ٱلنَّاسُ وَيَأۡتِ بِـَٔاخَرِينَۚ وَكَانَ ٱللَّهُ عَلَىٰ ذَٰلِكَ قَدِيرٗا ١٣٣
134. Whoever [*he*] [was] [wanting] the world's[w] reward[x] so *enda* (*by munificence of/y Rule of*) Allah (*is*) the world's[w] reward and the Hereafter's[w]; and [was] Allah *Sameean* (*Acute-Hearer/Enabler of others to hear/favorable Answerer to prayer*) *Basseeran* (*keen: Seer/comprehensive Knower of the facts and their ultimate consequences*).	مَّن كَانَ يُرِيدُ ثَوَابَ ٱلدُّنۡيَا فَعِندَ ٱللَّهِ ثَوَابُ ٱلدُّنۡيَا وَٱلۡأٓخِرَةِۚ وَكَانَ ٱللَّهُ سَمِيعَۢا بَصِيرٗا ١٣٤
135. O you, who[r] they[z] believed let-be you[z] *qawwa-meena*[266] (*iterative protectors/sustainers you*[z]) by the *qesstte*[267] (*removal of injustice and rendering absolute-justice*) witnessers-/testifiers for Allah and albeit over your[n] selves[w] or both the begetters (*parents*) or the nearest-kin; *en* (*if*) be [*he*] a rich or an indigent[268] then Allah (*is*) worthier by them both[269]; so let-not *tatta'be'o* (*closely-follow you*[z]) the *hawa* (*tendentious liking*) that you[z] swerve and *en* you[z] twist[270] or you[z] shun so verily Allah [was] by what you[z] work Proficient.	۞يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُونُواْ قَوَّٰمِينَ بِٱلۡقِسۡطِ شُهَدَآءَ لِلَّهِ وَلَوۡ عَلَىٰٓ أَنفُسِكُمۡ أَوِ ٱلۡوَٰلِدَيۡنِ وَٱلۡأَقۡرَبِينَۚ إِن يَكُنۡ غَنِيًّا أَوۡ فَقِيرٗا فَٱللَّهُ أَوۡلَىٰ بِهِمَاۖ فَلَا تَتَّبِعُواْ ٱلۡهَوَىٰٓ أَن تَعۡدِلُواْۚ وَإِن تَلۡوُۥٓاْ أَوۡ تُعۡرِضُواْ فَإِنَّ ٱللَّهَ كَانَ بِمَا تَعۡمَلُونَ خَبِيرٗا ١٣٥
136. O you, who[r] they[z] believed let-believe[271] you[z] by Allah and His messenger and The Book[x] which[x] *nazzala* (*repetitively descended*) [*He*] on His messenger;	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ ءَامِنُواْ بِٱللَّهِ وَرَسُولِهِۦ وَٱلۡكِتَٰبِ ٱلَّذِي نَزَّلَ عَلَىٰ رَسُولِهِۦ

263 The word "إيّاي", "أداة توكيد لضمير منصوب"=an article of *intensity* for an *objective pronoun*!

264 The word "حميد" *linguistically* means: "*He is much praised*" or "*He praises muchly*," thus *He* is *automatically* a *praiser*= "حامد!"

265 See the *Lexicon* attached to this *Translation* for the *distinctive difference* for: "*this*," "*that*," and "*far-that*!"

266 The word "قوامين" is plural for "قوام," meaning *iterative sustainers/protector* and/or *maintainer*, in the sense of *constantly* providing and maintaining or visa versa!

267 See the *Lexicon* attached to this *Translation* for the distinction between: "القسط" and "العدل".

268 The word "فقير" versus the "مسكين see the *Lexicon* attached to this *Translation* for the distinction!

269 In other words the "شهادة" the testimony by the witness must be rendered for the *truth*, regardless whether or not such testimony is *against* or *for rich or poor*, Allah *a fortiori* will take care of *both* if and when the "شهادة" is *rendered truthfully*. That is *truth serves every one's best interest.*

270 That is you *twist your tongue* in an effort to *muzzle* your testimony, "شهادة" in *favor* or *against*!

271 This is perhaps, and Allah knows best, that such command to the *already* believers to: (1) *stand firm* in your belief; (2) believe by your *hearts* as well as your *tongues*; or (3) *continue* your belief in *all* Allah's revealed *books*, and His *messengers*, and His *angels*, and the *Day of The Judgment*. In other words, this would apply to the people of the book as well as the Muslims.

and the book[x] which[x] [*He*] descended of before; and whoever [*he*] unbelieves by Allah and His angels and His books and His messengers and The Day The Last so *qad* (*already and affirmatively*) [*he*] strayed afar stray.	وَٱلۡكِتَٰبِ ٱلَّذِىٓ أَنزَلَ مِن قَبۡلُ ۚ وَمَن يَكۡفُرۡ بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ وَٱلۡيَوۡمِ ٱلۡأٓخِرِ فَقَدۡ ضَلَّ ضَلَٰلَۢا بَعِيدًا ﴿١٣٦﴾
137. Verily who[r] believed they[z] afterwards unbelieved they[z] afterwards they[z] believed afterwards they[z] unbelieved afterwards *izdado*[272] (*they*[z] *further augmented*) a unbelief not was Allah to forgive for them and nor [to] divinely-guide them a path.	إِنَّ ٱلَّذِينَ ءَامَنُواْ ثُمَّ كَفَرُواْ ثُمَّ ءَامَنُواْ ثُمَّ كَفَرُواْ ثُمَّ ٱزۡدَادُواْ كُفۡرًا لَّمۡ يَكُنِ ٱللَّهُ لِيَغۡفِرَ لَهُمۡ وَلَا لِيَهۡدِيَهُمۡ سَبِيلَۢا ﴿١٣٧﴾
138. *Bashsher*[273](*let-tellyou*[s] *pleasant tidings*) the hypocrites indeed surely for them (*is*) a painful torment.	بَشِّرِ ٱلۡمُنَٰفِقِينَ بِأَنَّ لَهُمۡ عَذَابًا أَلِيمًا ﴿١٣٨﴾
139. Who[r] *yattakhetho*[274] (*they*[z] *take and presume*) the unbelievers *awa’leyaa*[275] (*guardians/ allies*) of without-/lesser than the believers do *yabtaghona*[276] (*they*[z] *earnestly-quest*) *enda* (*by rule of/ or characteristic of*) them the prestige[277]; so truly the prestige (*is*) for Allah together.	ٱلَّذِينَ يَتَّخِذُونَ ٱلۡكَٰفِرِينَ أَوۡلِيَآءَ مِن دُونِ ٱلۡمُؤۡمِنِينَ ۚ أَيَبۡتَغُونَ عِندَهُمُ ٱلۡعِزَّةَ فَإِنَّ ٱلۡعِزَّةَ لِلَّهِ جَمِيعًا ﴿١٣٩﴾
140. And *qad* (*already and affirmatively*) *nazzala* (*repetitively descended*) [*He*] on you[b] in The Book that if you[c] heard Allah’s *Aya’te*[w] (*statements*) (*being*) unbelieved by it[w] and *youstah’za’a* (*being affirmably jested*) by it[w] then let-not sit you[z] with them until they[z] wade[278] in a discourse[x] other than it[x]; verily you[b] (*are*) then like them; verily Allah (*is*) the hypocrites’ Gatherer and the unbelievers’ (*too*) in Hell[w] together.	وَقَدۡ نَزَّلَ عَلَيۡكُمۡ فِى ٱلۡكِتَٰبِ أَنۡ إِذَا سَمِعۡتُمۡ ءَايَٰتِ ٱللَّهِ يُكۡفَرُ بِهَا وَيُسۡتَهۡزَأُ بِهَا فَلَا تَقۡعُدُواْ مَعَهُمۡ حَتَّىٰ يَخُوضُواْ فِى حَدِيثٍ غَيۡرِهِۦٓ ۚ إِنَّكُمۡ إِذًا مِّثۡلُهُمۡ ۗ إِنَّ ٱللَّهَ جَامِعُ ٱلۡمُنَٰفِقِينَ وَٱلۡكَٰفِرِينَ فِى جَهَنَّمَ جَمِيعًا ﴿١٤٠﴾
141. Who[r] await they[z] by you[b] so *en*(*if*) [was] for you[b] an opening[x279] (*overwhelming victory*) from Allah said they[z]: have we not been with you[z]; and *en* [was] for the unbelievers a lot[280] they[z] said: had not we	ٱلَّذِينَ يَتَرَبَّصُونَ بِكُمۡ فَإِن كَانَ لَكُمۡ فَتۡحٌ مِّنَ ٱللَّهِ قَالُوٓاْ أَلَمۡ نَكُن مَّعَكُمۡ وَإِن كَانَ لِلۡكَٰفِرِينَ نَصِيبٌ قَالُوٓاْ أَلَمۡ

[272] The word “**نزداد**” implies greater *intensity*, and اللتاج says it is “**ابلغ**!” So *further* is prefixed for this purpose!

[273] The word *bashsher* =“**بشِّر**,” has *no* English equivalent *per say*! So, we resort to *transliteration* and *parenthetical explanation*! It is a *command* verb where a *speaker is commanding another* to *tell pleasant tidings*, albeit surely *not* all of the times pleasing to *some* recipients! As some times “*grievous*” tiding could be the case! Clearly *demeritorious people* do *not* deserve any *pleasant* tidings, *except by way of sarcasm*! As *raising their expectations* and suddenly *plunging it deep into the abyss* of dismality is very fitting for them!

[274] The word “**إتّخذ**” from “**الإتخاذ**” which is “**إفتعال**” for “**الأتّخاذ**,” as stated in ***لسان العرب***, therefore,“**إتّخذ**” is *always* taking *and presuming something* about what was taken! Thus, it is *not* just the mere *taking*!

[275] Theword“**أولياء**”could also mean, among them: *protector, friend*!

[276] The word “**يبغون**” is based on the word “**إبتغى**”= “**طلب حثيثا**” meaning: *earnestly quested*!

[277] The word “**العزّة**” = “*prestige*” = *lordliness* in the sense of: *possessing power and authority over others*!

[278] The Arabic *tongue* expression: “**خاض فيى الحديث**”= “*waded in the topic*,” means *plunged* into discussing the topic *without knowledge* or plunged in it *recklessly*! So, those who rejected and derided Allah’s *Ayat* were *wading* in the topic!

[279] The word “**فتح**” means “*overwhelming* victory, *victory, besting and rule*” see **الراغب**!

[280] Here a lot (“*chance- success*”) means it was the *turn* for the unbelievers to be *victorious*, as wars are, according to Arabic proverb: “**الحرب سجال**,” i.e. the war is *alternating, successes and failures*! In the case of the unbelievers’ “victory”The Qur’an refers to it as“**نصيب**” or *chance-success*! Therefore the spoils of success should be *shared*!

overwhelmed[281] over you[z] and we prevented you[z] from the believers; so Allah rules among you[b] The *Qeyamatey's*[w] (*Judgment's*) Day and never Allah makes for the unbelievers over the believers a path.	نَسْتَحْوِذْ عَلَيْكُمْ وَنَمْنَعْكُم مِّنَ ٱلْمُؤْمِنِينَ ۚ فَٱللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ ٱلْقِيَٰمَةِ ۗ وَلَن يَجْعَلَ ٱللَّهُ لِلْكَٰفِرِينَ عَلَى ٱلْمُؤْمِنِينَ سَبِيلًا ﴿١٤١﴾
142. Verily the hypocrites mutually beguile Allah, while He (*is*): beguiling[282]/beguiler (*of*) them, and if they[z] upped[283] to the Prayer[w] they[z] upped indolently, pretending (*to*) the mankind and they[z] remember Allah not save a little/a few.[284]	إِنَّ ٱلْمُنَٰفِقِينَ يُخَٰدِعُونَ ٱللَّهَ وَهُوَ خَٰدِعُهُمْ وَإِذَا قَامُوٓا۟ إِلَى ٱلصَّلَوٰةِ قَامُوا۟ كُسَالَىٰ يُرَآءُونَ ٱلنَّاسَ وَلَا يَذْكُرُونَ ٱللَّهَ إِلَّا قَلِيلًا ﴿١٤٢﴾
143. (*Being made*) vacillators[285] (*they are*) between *tha'leka* (*afar-that-it*)[x] not to these and not to these; and whomever Allah misleads verily never [*you*[s]] find for him a path.	مُّذَبْذَبِينَ بَيْنَ ذَٰلِكَ لَآ إِلَىٰ هَٰٓؤُلَآءِ وَلَآ إِلَىٰ هَٰٓؤُلَآءِ ۚ وَمَن يُضْلِلِ ٱللَّهُ فَلَن تَجِدَ لَهُۥ سَبِيلًا ﴿١٤٣﴾
144. O you who[r] they[z] believed let-not *tattakhetho*[286] (*take and make you*[z]) the unbelievers *aw'leyaa*[287] (*guardians/allies*) of without/lesser than the believers; do you[z] want to make for Allah on you[b] an authority manifester.	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ ٱلْكَٰفِرِينَ أَوْلِيَآءَ مِن دُونِ ٱلْمُؤْمِنِينَ ۚ أَتُرِيدُونَ أَن تَجْعَلُوا۟ لِلَّهِ عَلَيْكُمْ سُلْطَٰنًا مُّبِينًا ﴿١٤٤﴾
145. Verily the hypocrites (*are*) in *eddarke* (*descending bottom*) the lowest level of The Fire[w] and never [*you*[s]] find for them *nasseeran* (*iterative succorer*).	إِنَّ ٱلْمُنَٰفِقِينَ فِى ٱلدَّرْكِ ٱلْأَسْفَلِ مِنَ ٱلنَّارِ وَلَن تَجِدَ لَهُمْ نَصِيرًا ﴿١٤٥﴾
146. Except whom[r] they[z] repented and they[z] mended and they[z] safeguarded by Allah and *akhlasso*[288] (*they: were true/genuine/sincere*) (*towards*) their religion for Allah so those (*are*) with the believers and will *youa'tey* (*accord/allot*) Allah the believers a great remuneration.	إِلَّا ٱلَّذِينَ تَابُوا۟ وَأَصْلَحُوا۟ وَٱعْتَصَمُوا۟ بِٱللَّهِ وَأَخْلَصُوا۟ دِينَهُمْ لِلَّهِ فَأُو۟لَٰٓئِكَ مَعَ ٱلْمُؤْمِنِينَ ۖ وَسَوْفَ يُؤْتِ ٱللَّهُ ٱلْمُؤْمِنِينَ أَجْرًا عَظِيمًا ﴿١٤٦﴾
147. What Allah does by your[n] torment *en* (*if*) you[c] thanked and you[c] believed and Allah [was] thanker Omniscient.	مَّا يَفْعَلُ ٱللَّهُ بِعَذَابِكُمْ إِن شَكَرْتُمْ وَءَامَنتُمْ ۚ وَكَانَ ٱللَّهُ شَاكِرًا عَلِيمًا ﴿١٤٧﴾

[281] The word "استحوذ" means *gained complete prevalence* or *overwhelmed*! So, the *hypocrites* are addressing the *unbelievers* reminding them that they *had prevailed over them earlier*. Yet they did not kill them; therefore they should appreciate this posture of the hypocrites.

[282] "He (*is*): beguiling them /beguiler"= He is doing with them what the *overcomeer* does in such contest, as He has *foreknowledge and they do not have*! In this respect see *very relevant and informative* footnote 75 for (S2:9).

[283] There is a *distinction* between "قام" = "*upped*" = "*got up* or *rose*" (*in the intransitive sense*, and "*stood*" = "وقف!"

[284] That is only a few of them or their remembrance is so small and little not worthy of much!

[285] The word "*muthabthabeen*" is *objective*, *masculine*, *plural noun* with *no* English equivalent *per se*! It means those that were unable to determine for themselves, they are *made to vacillate and swing from one side to the other*!

[286] The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore, "إتّخذ" is *always* taking *and presuming some-thing* about what was taken! Thus, it is *not* just the mere *taking*!

[287] The word "أولياء" could also mean, among them: *protector, friend*!

[288] The word "أخلصوا" has *no* English *corresponding* word *per se*, as it means: they were *sincere*, *true* or *genuine*! Clearly all these *adjectives* do *not* have *verbs*! And "أخلصوا" *requires a verb* to denote *the idea of these adjectives*!

148. Not loves Allah the loudening/openness[289] by the ill of the say except whomever [*he*] (*had been*) wronged; and Allah [was] *Sameean* (*Acute-Hearer/ Enabler of others to hear/ favorable Answerer to prayer*), Omniscient.	۞ لَّا يُحِبُّ ٱللَّهُ ٱلْجَهْرَ بِٱلسُّوٓءِ مِنَ ٱلْقَوْلِ إِلَّا مَن ظُلِمَ ۚ وَكَانَ ٱللَّهُ سَمِيعًا عَلِيمًا ﴿١٤٨﴾
149. *En* (*if*) you [z] disclose/flash a *khayran*[x] (*desirables/-worship/ goodness*)[x] or you[z] conceal it[x] or you[z] pardon *a'n* (*regarding*) an ill then verily Allah [was] *Afowwan* (*multitudinous Pardoner*) Omnipotent.	إِن تُبْدُوا۟ خَيْرًا أَوْ تُخْفُوهُ أَوْ تَعْفُوا۟ عَن سُوٓءٍ فَإِنَّ ٱللَّهَ كَانَ عَفُوًّا قَدِيرًا ﴿١٤٩﴾
150. Verily who [r] they [z] unbelieve by Allah and His messengers and they[z] want to differentiate between Allah and His messengers and they[z] say we believe by some and we unbelieve by some and they[z] want to *yattakhetho*[290] (*they [z] take and make*) between *tha'leka* (*afar-that-it*)[x] a path.	إِنَّ ٱلَّذِينَ يَكْفُرُونَ بِٱللَّهِ وَرُسُلِهِۦ وَيُرِيدُونَ أَن يُفَرِّقُوا۟ بَيْنَ ٱللَّهِ وَرُسُلِهِۦ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَن يَتَّخِذُوا۟ بَيْنَ ذَٰلِكَ سَبِيلًا ﴿١٥٠﴾
151. Those, they (*are*) the unbelievers (*absolute*)-right[291]; and We prepared for the unbelievers a torment humiliative.	أُو۟لَٰٓئِكَ هُمُ ٱلْكَٰفِرُونَ حَقًّا ۚ وَأَعْتَدْنَا لِلْكَٰفِرِينَ عَذَابًا مُّهِينًا ﴿١٥١﴾
152. And who [r] they [z] believed by Allah and His messengers and not differentiated they [z] between an *ahadaen*[292] (*a lone/ any-one*) of them those will *youa'teyhum* (*accord/ give them* [*He*]) their remunerations and Allah [was] *Ghafooran* (*iterative-Forgiver*) *Raheeman* (*iterative mercy Giver*).	وَٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَرُسُلِهِۦ وَلَمْ يُفَرِّقُوا۟ بَيْنَ أَحَدٍ مِّنْهُمْ أُو۟لَٰٓئِكَ سَوْفَ يُؤْتِيهِمْ أُجُورَهُمْ ۗ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿١٥٢﴾
153. Ask you[s] the book's folks to *tonazzel* ([*you*[s]] *repetitively descend*) on them a book from the Heaven[w]; so *qad* (*already and affirmatively*) asked they [z] *Mosa* (*Moses*) bigger than *tha'leka* (*that-afar-it/ that*); so said they[z]: let-[*you* [s]] show us Allah openly/overtly; so took [w] them the thunderbolt[w293] by their injustice; afterwards *ittakhatho*[294] (*they [z] took and presumed*) the calf (*a deity*) from after what came [w] (*to*) them the evidences[w]; then We pardoned *a'n* (*regarding*) *tha'leka*; and We gave *Mosa* (*Moses*) an authority manifester.	يَسْـَٔلُكَ أَهْلُ ٱلْكِتَٰبِ أَن تُنَزِّلَ عَلَيْهِمْ كِتَٰبًا مِّنَ ٱلسَّمَآءِ ۚ فَقَدْ سَأَلُوا۟ مُوسَىٰٓ أَكْبَرَ مِن ذَٰلِكَ فَقَالُوٓا۟ أَرِنَا ٱللَّهَ جَهْرَةً فَأَخَذَتْهُمُ ٱلصَّٰعِقَةُ بِظُلْمِهِمْ ۚ ثُمَّ ٱتَّخَذُوا۟ ٱلْعِجْلَ مِنۢ بَعْدِ مَا جَآءَتْهُمُ ٱلْبَيِّنَٰتُ فَعَفَوْنَا عَن ذَٰلِكَ ۚ وَءَاتَيْنَا مُوسَىٰ سُلْطَٰنًا مُّبِينًا ﴿١٥٣﴾
154. And raised We above them the *Ttoora* (*mount in Sinai*) by their *meetha'qe*[x] (*ratified-covenant*)[x295] and said	وَرَفَعْنَا فَوْقَهُمُ ٱلطُّورَ بِمِيثَٰقِهِمْ وَقُلْنَا

[289] The word "الجهر" stands (1) for "*openness*"= *public* or *unconcealed state*, or (2) "*loudness*" (self-explanatory)! I *pondered* for some time as to *which of these two word to be used*? After considerable evaluation, finally I opted for "*open*" as more *apt* and its meaning, *includes* or *implies* loudness as well!

[290] The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore, "إتّخذ" is *always* taking *and presuming some-thing* about what was taken! Thus, it is *not* just the mere *taking*!

[291] The Arabic text says: "حقا," not "حق," i.e. the word "حقا,"= absolute objective noun, used for *strengthening*; *indicating that such a right*, and Allah knows best, *is an emphatic* right. See إعراب القرآن، لمحمود صافي!

[292] See the *Lexicon* attached to this *Translation* regarding "أحد!"

[293] That is, and Allah knows best, the "thunderbolt" rendered them *suddenly becoming unconscious or dead*!

[294] The word "إتّخذ" from "الإتخاذ", see footnote 1136 above!

[295] The words: "ميثاق"="*ratified covenant*" and "عهد"=covenant.

We for them: let-enter you[z] the door (*in a manner*) kowtowing[296] and We said for them: let-not transgress you[z] in the Sabbath; and We took from them a *meethaqan*[x] (*ratified-covenant*)[x] *gha'leedhan* (*tough-/solemnly-binding*).	لَهُمُ ٱدْخُلُوا۟ ٱلْبَابَ سُجَّدًا وَقُلْنَا لَهُمْ لَا تَعْدُوا۟ فِى ٱلسَّبْتِ وَأَخَذْنَا مِنْهُم مِّيثَٰقًا غَلِيظًا ﴿١٥٤﴾
155. So by indeed[297] their breaking (*of*) their *meethaqa*[x] (*ratified-covenant*) and their unbelief by Allah's *Aya'te*[w] (*messages/miracles/signs/proofs*) and their killing (*of*) the prophets by other than right and their say our hearts[x] (*are*) *gholufon* (*shrouded/wrapped*) rather Allah stamped[298] on it[w] by their unbelief; so they[z] believe not save a: little/few.	فَبِمَا نَقْضِهِم مِّيثَٰقَهُمْ وَكُفْرِهِم بِـَٔايَٰتِ ٱللَّهِ وَقَتْلِهِمُ ٱلْأَنۢبِيَآءَ بِغَيْرِ حَقٍّ وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌۢ ۚ بَلْ طَبَعَ ٱللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿١٥٥﴾
156. And by their unbelief and their say about *Mariama* (*Mary*) a great calumny.	وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلَىٰ مَرْيَمَ بُهْتَٰنًا عَظِيمًا ﴿١٥٦﴾
157. And their say verily we killed the Messiah *Esa* (*Jesus*), *Mariama's* (*Mary's*) son, Allah's messenger; while not killed him they[z] and not crucified him they[z] [and] but (*had been*) feigned/simulated for them; and verily who[r] they[z] differed in him surely (*are*) in a doubt of him not for them by him of a knowledge except *ette'ba'a* (*closely-following of*) the presumption; and not killed him they[z] *yaqeenan* (*with absolute certitude*).	وَقَوْلِهِمْ إِنَّا قَتَلْنَا ٱلْمَسِيحَ عِيسَى ٱبْنَ مَرْيَمَ رَسُولَ ٱللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِن شُبِّهَ لَهُمْ ۚ وَإِنَّ ٱلَّذِينَ ٱخْتَلَفُوا۟ فِيهِ لَفِى شَكٍّ مِّنْهُ ۚ مَا لَهُم بِهِۦ مِنْ عِلْمٍ إِلَّا ٱتِّبَاعَ ٱلظَّنِّ ۚ وَمَا قَتَلُوهُ يَقِينًۢا ﴿١٥٧﴾
158. Rather raised [him] Allah to Him; and Allah [was] Mighty *Hakeeman*[299] (*infinite hekmah*[300] *Possessor*).	بَل رَّفَعَهُ ٱللَّهُ إِلَيْهِ ۚ وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمًا ﴿١٥٨﴾
159. And *en* (*not*) of the book's folks except surely (*to*) assuredly[301] believe by him before his death; and The *Qeyamatey's*[w] (*Judgment's*) Day [*he*] is on them *sha'heedan* (*iterative witnesser/testifier*).	وَإِن مِّنْ أَهْلِ ٱلْكِتَٰبِ إِلَّا لَيُؤْمِنَنَّ بِهِۦ قَبْلَ مَوْتِهِۦ ۖ وَيَوْمَ ٱلْقِيَٰمَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا ﴿١٥٩﴾
160. So by an injustice of whom[r] *hado*[302] (*they had adopted the Jewish "law"/customs/repented*) We illegitimated on them goodies[w303] (*which had been*) legitimated[w] for them; and by their repelling *a'n* (*regarding*) Allah's path multitudinously.	فَبِظُلْمٍ مِّنَ ٱلَّذِينَ هَادُوا۟ حَرَّمْنَا عَلَيْهِمْ طَيِّبَٰتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَن سَبِيلِ ٱللَّهِ كَثِيرًا ﴿١٦٠﴾

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296 The word "سُجَّدًا" is an *adverbial* form, see إعراب القرآن، لمحمود صافي! So the need for ("*in a manner*"), as a prefix, because as of yet there is *no* such word as "*kowtowingly*!"

297 This "ما" in "فبما" is "ما التوكيدية," hence: *indeed*! See الدّر المصون، لـ احمد الحلبي!

298 The expression "stamped on their hearts" is an Arabic *tongue* expression meaning: their hearts are sealed so that they understand *not* and *nor* comes out of them any meritorious thing!

299 See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم!"

300 See the *Lexicon* attached to this *Translation* for "*hekma*!"

301 The "ل" in "ليؤمنن" is a *juratory*-"ل"="ل القسم" amounting to="التأكيد," i.e. *affirmation*, expressed by "*assuredly*"

302 The word "*hada*" for the singular and "*hado*" for the plural, has *three distinct* Arabic meanings: (1) returned to the truth; (2) returned and *repented*; (3) entered into the "*law*" (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does *not* have a word for "*religion*" *per se*, that is why they say: "*law*," that is they say the *Mosaic Law*, instead of *Mosaic religion*!

303 The word "طيبات" = "goodies" = "goodies,[w]"= a *feminine gender* means any thing *delectable and legitimate*!

161. And their taking the usury[x] while *qad* (*already and affirmatively*) (*had been*) forbidden they[z] *a'n* (*regarding*) it[x]; and their eating the mankind's possessions by the falsehood[x]; and We prepared for the unbelievers of them a painful torment.	وَأَخْذِهِمُ ٱلرِّبَوٰاْ وَقَدْ نُهُواْ عَنْهُ وَأَكْلِهِمْ أَمْوَٰلَ ٱلنَّاسِ بِٱلْبَٰطِلِ ۚ وَأَعْتَدْنَا لِلْكَٰفِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا ﴿١٦١﴾
162. But the *rasekhoona* (*well-grounded*) in the erudition/-knowledge of them and the believers they[z] believe by what (*had been*) descended to you[g] and what (*had been*) descended of before you[g]; and the *muqeemeena* (*sustainers of the prescribed obligations of*) the Prayer[w] and the *mu'atoona* (*ones that accord/fulfill*) the *Zakata*[w][304] (*prescribed percentage of personal possessions*)[w] and the believers by Allah and The Day The Last those [*We*] shall accord them a great remuneration.	لَّٰكِنِ ٱلرَّٰسِخُونَ فِى ٱلْعِلْمِ مِنْهُمْ وَٱلْمُؤْمِنُونَ يُؤْمِنُونَ بِمَآ أُنزِلَ إِلَيْكَ وَمَآ أُنزِلَ مِن قَبْلِكَ ۚ وَٱلْمُقِيمِينَ ٱلصَّلَوٰةَ ۚ وَٱلْمُؤْتُونَ ٱلزَّكَوٰةَ وَٱلْمُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ أُو۟لَٰٓئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا ﴿١٦٢﴾
163. Verily We revealed[305] to you[g] as We revealed to *Noohen* (*Noah*) and the prophets of after him; and We revealed to *Ebraheema* (*Abraham*) and *Isma'ela* (*Ishmael*) and *Is'haqa* (*Jacob*) and the *Asbatt'e* (*Jewish tribes*) and *Esa* (*Jesus*) and *Ayyuba* (*Job*), and *Yunusa* (*Jonah*) and *Haroona* (*Aaron*) and *Solaimana* (*Solomon*) and *aa'tayna* (*We accorded/allotted*) *Dawooda* (*David*) a *Zabura* (*Book of wisdoms and no specific rules*).	۞ إِنَّآ أَوْحَيْنَآ إِلَيْكَ كَمَآ أَوْحَيْنَآ إِلَىٰ نُوحٍ وَٱلنَّبِيِّـۧنَ مِنۢ بَعْدِهِۦ ۚ وَأَوْحَيْنَآ إِلَىٰٓ إِبْرَٰهِيمَ وَإِسْمَٰعِيلَ وَإِسْحَٰقَ وَيَعْقُوبَ وَٱلْأَسْبَاطِ وَعِيسَىٰ وَأَيُّوبَ وَيُونُسَ وَهَٰرُونَ وَسُلَيْمَٰنَ ۚ وَءَاتَيْنَا دَاوُۥدَ زَبُورًا ﴿١٦٣﴾
164. And messengers *qad* (*already and affirmatively*) narrated We (*about*) them on you[g] of before and messengers [*We*] narrated not (*about*) them on you[g]; and Allah spoke to *Mosa* (*Moses*) a *takleeman*[306] (*a direct/-absolute speaking*).	وَرُسُلًا قَدْ قَصَصْنَٰهُمْ عَلَيْكَ مِن قَبْلُ وَرُسُلًا لَّمْ نَقْصُصْهُمْ عَلَيْكَ ۚ وَكَلَّمَ ٱللَّهُ مُوسَىٰ تَكْلِيمًا ﴿١٦٤﴾
165. Messengers *mubashshereena*[307] (*iterative tellers of pleasing tidings*) and warners so that not (*to*) be for the mankind on Allah an argument[w] after the messengers; and Allah [was] Mighty *Hakeeman*[308] (*infinite hekmah*[309] *Possessor*).	رُّسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى ٱللَّهِ حُجَّةٌۢ بَعْدَ ٱلرُّسُلِ ۚ وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمًا ﴿١٦٥﴾
166. But Allah witnesses/testifies by what [*He*] descended (*The Qur'an*[x]) to you[g]; [*He*] descended it[x] by His knowledge and the angels witness/testify (*too*); and sufficed by Allah *Sha'heedan* (*Witnesser/Testifier*).	لَّٰكِنِ ٱللَّهُ يَشْهَدُ بِمَآ أَنزَلَ إِلَيْكَ ۖ أَنزَلَهُۥ بِعِلْمِهِۦ ۖ وَٱلْمَلَٰٓئِكَةُ يَشْهَدُونَ ۚ وَكَفَىٰ بِٱللَّهِ شَهِيدًا ﴿١٦٦﴾
167. Verily who[r] unbelieved they[z] and they[z] repelled *a'n* (*regarding*) Allah's path *qad* (*already and affirmatively*) they[z] strayed afar stray.	إِنَّ ٱلَّذِينَ كَفَرُوا۟ وَصَدُّوا۟ عَن سَبِيلِ ٱللَّهِ قَدْ ضَلُّوا۟ ضَلَٰلًۢا بَعِيدًا ﴿١٦٧﴾

[304] See the *Lexicon* attached to this *Translation* for exactly what az-*Zakah* is and its *implications*!

[305] The word "أوحى" denotes at least *six* diverse meanings, *all for communicating*: *gestured*, *wrote*, *messaged*, *inspired*, *whispered*, *one cast to another* (e.g.: a *commanded*)! And "ألوحي" is *fire* or *king*! See اللسان!

[306] According to the Arabic tongue: "كلم تكليما" means *not figuratively but actually*, that is when the *verb* is *strengthened*, by the *infinitive noun* or the *verbal noun*, as "تكليما" in "كلم تكليما" then the *action* stated by the respective verb is *actual*.

[307] The word "*mubashshereen*" is *masculine, plural, subjective noun, meaning teller of pleasing tidings*, with *no* English equivalent!

[308] See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم!"

[309] See the *Lexicon* attached to this *Translation* for "*hekma*!"

168. Verily who[r] unbelieved they[z] and *dhalamo*[310] (*they*[z] *wronged*)[311] Allah was not to forgive for them and nor to divinely-guide them a road/way.	إِنَّ ٱلَّذِينَ كَفَرُواْ وَظَلَمُواْ لَمْ يَكُنِ ٱللَّهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيقًا ١٦٨
169. Except Hell's [w]road/way immortals they[z] (*are*) in it [w] forever and *tha'leka* (*afar-that-it*)[x] [was] on Allah easy.	إِلَّا طَرِيقَ جَهَنَّمَ خَٰلِدِينَ فِيهَآ أَبَدًا ۚ وَكَانَ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرًا ١٦٩
170. O, you the mankind *qad* (*already and affirmatively*) came (*to*) you[z] the messenger by the right from your[n] Lord; so let-believe you[z] (*it's*) *khayran* (*choicer-/superior/worthier*) for you[z]; and *en* (*if*) you[z] unbelieve then verily for Allah what (*are*) in the Heavens[w] and the Earth [w]; and [was] Allah Omniscient *Hakeeman*[312] (*infinite hekmah*[313] *Possessor*).	يَٰٓأَيُّهَا ٱلنَّاسُ قَدْ جَآءَكُمُ ٱلرَّسُولُ بِٱلْحَقِّ مِن رَّبِّكُمْ فَـَٔامِنُواْ خَيْرًا لَّكُمْ ۚ وَإِن تَكْفُرُواْ فَإِنَّ لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا ١٧٠
171. O, you the book's folks: let-not overstep you[z] in your [n] religion; and let-not say you [z] on[314] Allah except the right; verily only the Messiah *Esa* (*Jesus*) *Mariama's* (*Mary*)*'s* son (*is*) Allah's messenger and His Word[w] cast it[w] [*He*] to *Mariama* (*Mary*) and a *Ruhon*[315] (*Jesus/possessor of His Lord's Soul*) of Him; so let-believe you[z] by Allah and His messengers; and let-not say you[z] three; let-desist you[z] (*it is*) *khayran* (*choicer/superior/worthier*) for you[b]; verily only Allah (*is*) One *elahon* (*deity*) *Subhana*[316] (*Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of*) Him that be for Him a child; for Him what (*are*) in the Heavens[w] and what (*are*) in the Earth[w]; and sufficed by Allah a Custodian.	يَٰٓأَهْلَ ٱلْكِتَٰبِ لَا تَغْلُواْ فِى دِينِكُمْ وَلَا تَقُولُواْ عَلَى ٱللَّهِ إِلَّا ٱلْحَقَّ ۚ إِنَّمَا ٱلْمَسِيحُ عِيسَى ٱبْنُ مَرْيَمَ رَسُولُ ٱللَّهِ وَكَلِمَتُهُۥٓ أَلْقَىٰهَآ إِلَىٰ مَرْيَمَ وَرُوحٌ مِّنْهُ ۖ فَـَٔامِنُواْ بِٱللَّهِ وَرُسُلِهِۦ ۖ وَلَا تَقُولُواْ ثَلَٰثَةٌ ۚ ٱنتَهُواْ خَيْرًا لَّكُمْ ۚ إِنَّمَا ٱللَّهُ إِلَٰهٌ وَٰحِدٌ ۖ سُبْحَٰنَهُۥٓ أَن يَكُونَ لَهُۥ وَلَدٌ ۘ لَّهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ وَكَفَىٰ بِٱللَّهِ وَكِيلًا ١٧١
172. Never *yastankefa* (*disdains/ affirms-disdain*) the Messiah that [*he*] be an *abdan*[317] (*a slave*) for Allah nor the angels the *mugarraboona*[318] (*ones-made-nearest to Allah*); and whoever *yastankefa a'n*[319] (*regarding*) His *ebada'te*[w] (*worship/servility-to-Him*) [w] and *yestak-bero*[320] ([*he*] *affirms*	لَّن يَسْتَنكِفَ ٱلْمَسِيحُ أَن يَكُونَ عَبْدًا لِّلَّهِ وَلَا ٱلْمَلَٰٓئِكَةُ ٱلْمُقَرَّبُونَ ۚ وَمَن يَسْتَنكِفْ عَنْ عِبَادَتِهِۦ وَيَسْتَكْبِرْ

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[310] See the *Lexicon* attached to this *Translation* for "**ظالم**"="**فاعل الظلم**"= "*injustice-doer*" and "**أظلم**"= "*wronger*!"

[311] Ibid!

[312] See the *Lexicon* attached to this *Translation* for an exposition on the words "**الحكيم**" and "**حكيم**!"

[313] Ibid!

[314] That is you attribute to or ascribe to!

[315] The word "*Rouh*" carries many meanings in The Qur'an! (1) It: "(*is*) of my Lord's command" (S17:85); (2) Revelation, (3) Allah's mercy, (4) The Qur'an, (5) Arch Angle Gabriel, (6) as in this *Ayah*=*Isa*, i.e. *Jesus*, is *by command of Allah: "be" and he became*, i.e. *without the human-mating*! So "Jesus" names are: "*be*," the word, also "*word*" (of good tidings to Mary that she would have a son), "**المسيح**" = *Christ* all are Isa's names! See **القرطبي** for Jesus' names in The Qur'an: *Isa*, *The Messiah*, *Word*, and *Rouh* also see **اللسان**!

[316] The word "*subhanaho*"= "**سبحانه**" has *no* English equivalent! The word is made up of two parts: "*subhana*" and the pronoun "*ho*"= "*Him*!" Wherever the word "*subhana*," or its *associates/inflections* (such as "**سبحان**" or "**سبحانك**") occur all are *associated with the divine uniqueness* of Allah, *doing stupendous work that Allah and Allah alone can do*, thus *deserving the utmost solemn consecration for His divine uniqueness*! So, we can render "*subhana*"= "**سبحان**" concept by saying: *Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him*)!

[317] The word "*abdan*" = "slave," the *denotation* of this word is *vastly paradoxical* with respect to *Allah* vis-à-vis the *humans*! See the *Lexicon* attached to this *Translation* for an elaboration!

[318] The word "**المقربون**" is *masculine, plural, objective noun, no* English *equivalent* for it, so *translated* as "*the ones-made-near*!"

[319] See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition "**عن**!"

[320] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!!

his standing haughtily above submission) then [*He*] throngs them to Him together.	فَسَيَحۡشُرُهُمۡ إِلَيۡهِ جَمِيعٗا ١٧٢
173. As-to whom[r] they[z] believed and they[z] worked the righteous-works [w] then [*He*] fulfills[321] (*for*) them their remunerations and [*He*] augments them from His munificence; and as-to who [r] *istankafo* (*they* [z] *disdained/ affirmed-disdain*) and *istakbaro*[322] (*they*[z] *affirmed their*[n] *prideful haughtiness*) so [*He*] torments them a painful torment and not find they[z] for them from without/lesser than Allah a *wa'leyan*[323] (*ally/ guardian*) and nor *nasseeran* (*iterative succorer*).	فَأَمَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ فَيُوَفِّيهِمۡ أُجُورَهُمۡ وَيَزِيدُهُم مِّن فَضۡلِهِۦۖ وَأَمَّا ٱلَّذِينَ ٱسۡتَنكَفُواْ وَٱسۡتَكۡبَرُواْ فَيُعَذِّبُهُمۡ عَذَابًا أَلِيمٗا وَلَا يَجِدُونَ لَهُم مِّن دُونِ ٱللَّهِ وَلِيّٗا وَلَا نَصِيرٗا ١٧٣
174. O, you the mankind *qad* (*already and affirmatively*) came (*to*) you [b] a proof from your [n] Lord; and We descended to you[b] an illumination manifester.	يَٰٓأَيُّهَا ٱلنَّاسُ قَدۡ جَآءَكُم بُرۡهَٰنٞ مِّن رَّبِّكُمۡ وَأَنزَلۡنَآ إِلَيۡكُمۡ نُورٗا مُّبِينٗا ١٧٤
175. So as-to who[r] they[z] believed by Allah and they[z] safeguarded by Him, then [*He*] shall admit them into a mercy[w] from Him and a munificence, and [*He*] divinely-guides them a *Sserttan* (*single and specific path*) straight.	فَأَمَّا ٱلَّذِينَ ءَامَنُواْ بِٱللَّهِ وَٱعۡتَصَمُواْ بِهِۦ فَسَيُدۡخِلُهُمۡ فِي رَحۡمَةٖ مِّنۡهُ وَفَضۡلٖ وَيَهۡدِيهِمۡ إِلَيۡهِ صِرَٰطٗا مُّسۡتَقِيمٗا ١٧٥

[321] The word "يوفي" in "يوفيهم," from "الوفاء," = "التمام," meaning *gathering the last component of any obligation to make it a whole*! Thus, "يوفي" means *endeavor and gather the last part of an obligation to fulfill it*!

[322] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!!

[323] The word "ولي" could also mean: a friend, a protector!

176. *Yastaftonaka*[324] (*they*[z] *seek your*[t] *situationally apt and wise opinion*), let-say [*you*[s]] Allah *youfteykum* ([*He*] *issues you*[b] *situationally apt and wise opinion*) in the *kalala'tee*[325] (*estate of a deceased*): *en* (*if*) an *emro'en*[326] (*mature/perfect manliness possessor*) perished (*and*) no children for him and for him a sister, then for her half (*of*) what [*he*] left (*of estate*)[327] and he inherits her *en* not be for her children; then *en* both were[y] twain-she then for them both two-thirds of what [*he*] left (*of estate*); and *en* they[z] were brothers [men and women] then for the male like a fortune of two females; manifests Allah for you[b] that not stray you[z]; and Allah by every-thing (*is*) Omniscient.	يَسۡتَفۡتُونَكَ قُلِ ٱللَّهُ يُفۡتِيكُمۡ فِي ٱلۡكَلَٰلَةِۚ إِنِ ٱمۡرُؤٌاْ هَلَكَ لَيۡسَ لَهُۥ وَلَدٞ وَلَهُۥٓ أُخۡتٞ فَلَهَا نِصۡفُ مَا تَرَكَۚ وَهُوَ يَرِثُهَآ إِن لَّمۡ يَكُن لَّهَا وَلَدٞۚ فَإِن كَانَتَا ٱثۡنَتَيۡنِ فَلَهُمَا ٱلثُّلُثَانِ مِمَّا تَرَكَۚ وَإِن كَانُوٓاْ إِخۡوَةٗ رِّجَالٗا وَنِسَآءٗ فَلِلذَّكَرِ مِثۡلُ ظِّ ٱلۡأُنثَيَيۡنِۗ يُبَيِّنُ ٱللَّهُ لَكُمۡ أَن تَضِلُّواْۗ وَٱللَّهُ بِكُلِّ شَيۡءٍ عَلِيمُۢ ١٧٦

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[324] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!

[325] The Arabic word "*kalalah*"= "كلالة," has many meanings, among them: (1) any deceased person that has no living biological parents, or no children, his *heirs* are "*kalalah*"= "كلالة;" (2) any deceased person who has no living biological parents, nor children, his *left property is* "*kalalah*"= "كلالة!" The "*kalalah*"= "كلالة" is by "*heir*" or "*heirs*" or the *left* (after death) *property*. (3) Also, "*kalalah*"= "كلالة" is a noun for *other than father and son* of the heirs.

[326] See the *Lexicon* attached to this *Translation* for the *differences between*: the man = الرجل, و the human= الإنســـــان, و the person =الشخص, و the *mar'o* = المرء, being the *mature/perfect manliness possessor*! Although in English the word "*one*" seems to be an acceptable *approximation* for "المرء," the *Lexicon* explains why we cannot use this seemingly *acceptable* way!

[327] The word "تَرَكَ" clearly here with respect to "التَّرِكَة" and not " التَّرك، أي الإنصراف أو الهجر!"